

A VEDIC READER

FOR STUDENTS

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CONTAINING THIRTY HYMNS OF THE RIGVEDA IN
THE ORIGINAL SAMHITĀ AND PADA TEXTS, WITH
TRANSLITERATION, TRANSLATION, EXPLANATORY
NOTES, INTRODUCTION, VOCABULARY

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PREFACE

THIS *Reader* is meant to be a companion volume to my *Vedic Grammar for Students*. It contains thirty hymns comprising just under 300 stanzas. These hymns have been taken exclusively from the Rigveda, not only because that Veda represents the earliest and most important phase of the sacred language and literature of India, but because the addition of specimens from the later Vedic literature with their divergences in speech and thought would tend to confuse the learner beginning the study of the oldest period. All the books of the Rigveda have been drawn upon except the ninth. The reason of this exception is that, though the whole of the ninth book practically consists of hymns addressed to Soma only, the hymn which in my opinion represents that deity best occurs in another (the eighth) book. All the most important metres are represented, though no specimens of the rare and complex strophic measures could be given because none of the hymns composed in them seemed to be suitable for the *Reader*. I have also considered literary merit as far as possible in making the selection. As regards subject-matter, each of the more important deities is represented by one hymn, Agni alone by two. There are besides a few hymns of a different type. One is concerned with social life (x. 84), one with magical ideas (vii. 108), two with cosmogony (x. 90. 129), and three with eschatology (x. 14. 15. 185). The selection thus forms a brief epitome of the Rigveda, the earliest monument of Indian thought. The arrangement of the hymns follows their order in the text of the Rigveda as shown, together with their respective deities and subjects, in the

table of contents (p. ix). As the latter list is so short, the name of the deity addressed in any selected hymn can be found at once, but it also appears in its alphabetical order in the General Index.

Unlike all Sanskrit and Vedic chrestomathies known to me, the present work is intended primarily for students who, while acquainted with Classical Sanskrit, are beginners of Vedic lacking the aid of a teacher with an adequate knowledge of the earliest period of the language and literature of India. It will moreover, I think, be found to contain much detailed information useful even to more advanced students. Hence difficult and obscure stanzas have never been omitted from any of the selected hymns, because the notes here afford an opportunity of illustrating the methods of critical interpretation (see, for instance, pages 36, 47, 139-40, 152, 166, 175).

In conjunction with my *Vedic Grammar for Students*, the *Reader* aims at supplying all that is required for the complete understanding of the selections without reference to any other book. Each hymn is preceded by a special introduction describing briefly the deity or the subject with which it deals. The text of every stanza is printed in three different forms. The first is the Samhita text, in Devanāgarī characters, exactly as handed down by tradition, without change or emendation. But each Pāda or metrical line is printed separately so as to exhibit to the eye the versification of the stanza. Then comes on the right half of the page the traditional Pāda text in which each word of the Samhita text is given separately without Sandhi, and in which compounds and certain derivatives and case-forms are analysed. This is an important addition because the Pāda text, as nearly contemporary in origin with the Samhita text, furnishes us with the earliest interpretations, within the sphere of phonetics and word-formation, of the Rīgveda. Next follows the transliterated Samhita text, in which by the removal of vowel-contractions, the resolution of semivowels, and the replacement of *a*, the original metre of the Rīgveda is restored and, by the use of punctuation, the sense is made clearer. The translation, which follows, is close, accounting for every word of the original, and is

based on the critical method of interpretation. The notes furnish minute explanations of all matters concerned with grammar, metre, accent, syntax, and exegesis. The general introduction gives a concise account of the form and matter of the R̥gveda, describing in outline its arrangement, its language and metre, its religion and mythology; besides the critical method here applied to the interpretation of its hymns. The vocabulary supplements the translation and notes by giving the derivation of every word and adding in brackets the most obvious cognates from the other Indo-European languages allied to Sanskrit, especially Avestic, Greek, Latin, and English. I have added a copious general Index for the purpose of enabling the student to utilize to the full the summary of Vedic philology which this book contains. Any one who has worked his way carefully through the pages of the *Reader* ought thus to have laid a solid foundation in Vedic scholarship, and to be prepared for further studies on independent lines.

Freedom from serious misprints is a matter of great importance in a book like this. Such freedom has, I trust, been achieved by the aid of my two friends, Dr. James Morison, Librarian of the Indian Institute, and my former pupil, Dr. A. Berriedale Keith, Regius Professor of Sanskrit and Comparative Philology in the University of Edinburgh. In the course of this obliging task Prof. Keith has supplied me with a number of suggestions, the adoption of which has undoubtedly improved the notes in many points of detail.

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INTRODUCTION

1. AGE OF THE RIGVEDA.

THE Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B.C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B.C., presupposes the existence not only of the Vedas, but also of the intervening literature of the Brāhmaṇas and Upanishads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 8000 B.C., while another puts them as far back as 6000 B.C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B.C. That relationship is so close that the language of the Avesta, if it were, known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1800 B.C. But, according to Prof. Jacobi, the separation took place before 4500 B.C. In that case we must assume that the Iranian and the

Indian languages remained practically unchanged for the truly immense period of over 3000 years. We must thus rest content with the moderate estimate of the thirteenth century B.C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuna, Indra, Nasatya, in an inscription of about 1400 B.C. found in Asia Minor. For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.

2. ORIGIN AND GROWTH OF THE COLLECTION.

When the Indo-Aryans entered India, they brought with them a religion in which the gods were chiefly personified powers of Nature, a few of them, such as Dyaus, going back to the Indo-European, others, such as Mitra, Varuna, Indra, to the Indo-Iranian period. They also brought with them the cult of fire and of Soma, besides a knowledge of the art of composing religious poems in several metres, as a comparison of the Rigveda and the Avesta shows. The purpose of these ancient hymns was to propitiate the gods by praises accompanying the offering of melted butter poured on the fire and of the juice of the Soma plant placed on the sacrificial grass. The hymns which have survived in the Rigveda from the early period of the Indo-Aryan invasion were almost exclusively composed by a hereditary priesthood. They were handed down in different families by memory, not by writing, which could hardly have been introduced into India before about 700 B.C. These family groups of hymns were gradually brought together till, with successive additions, they assumed the earliest collected form of the Rigveda. Then followed the constitution of the Samhita text, which appears to have taken place about 600 B.C., at the end of the period of the Brahmanas, but before the Upanishads, which form appendages to those works, came into existence. The creators of the Samhita did not in any

way alter the diction of the hymns here collected together, but only applied to the text certain rules of Sandhi which prevailed in their time, and by which, in particular, vowels are either contracted or changed into semi-vowels, and a is often dropped after e and o, in such a way as constantly to obscure the metre. Soon after this work was concluded, extraordinary precautions were taken to preserve from loss or corruption the sacred text thus fixed. The earliest expedient of this kind was the formation of the Pada or 'word' text, in which all the words of the Samhita text are separated and given in their original form as unaffected by the rules of Sandhi, and in which most compounds and some derivatives and inflected forms are analysed. This text, which is virtually the earliest commentary on the Rigveda, was followed by other and more complicated methods of reciting the text, and by various works called Anukramanīs or 'Indexes', which enumerate from the beginning to the end of the Rigveda the number of stanzas contained in each hymn, the deities, and the metres of all the stanzas of the Rigveda. Thanks to these various precautions the text of the Rigveda has been handed down for 2,500 years with a fidelity that finds no parallel in any other literature.

3. EXTENT AND DIVISIONS OF THE RIGVEDA.

The Rigveda consists of 1,017 or, counting eleven others of the eighth Book which are recognized as later additions, 1,028 hymns. These contain a total of about 10,600 stanzas, which give an average of ten stanzas to each hymn. The shortest hymn has only one stanza, while the longest has fifty-eight. If printed continuously like prose in Roman characters, the Samhita text would fill an octavo volume of about 600 pages of thirty-three lines each. It has been calculated that in bulk the RV. is equivalent to the extant poems of Homer.

There is a twofold division of the RV. into parts. One, which is purely mechanical, is into Aṣṭakas or 'eighths' of about equal length, each of which is subdivided into eight Adhyāyas or 'lessons', while each of the latter consists of Vargas or 'groups' of five or six stanzas. The other division is into ten Maṇḍalas or 'books' (lit. 'cycles')

and Suktas or 'hymns'. The latter method is an historical one, indicating the manner in which the collection came into being. This system is now invariably followed by Western Scholars in referring to or quoting from the Rigveda.

4. ARRANGEMENT OF THE RIGVEDA.

Six of the ten books, ii to vii, are homogeneous in character. The hymns contained in each of them were, according to native Indian tradition, composed or 'seen' by poets of the same family, which handed them down as its own collection. The tradition is borne out by the internal evidence of the seers' names mentioned in the hymns, and by that of the refrains occurring in each of these books. The method of arrangement followed in the 'family books' is uniform, for each of them is similarly divided into groups addressed to different gods. On the other hand, Books i, viii, and x were not composed each by a distinct family of seers, while the groups of which they consist are constituted by being the hymns composed by different individual seers. Book ix is distinguished from the rest by all its hymns being addressed to one and the same deity, Soma, and by its groups being based not on identity of authorship, but of metre.

Family books.—In these the first group of hymns is invariably addressed to Agni, the second to Indra, and those that follow to gods of less importance. The hymns within these deity groups are arranged according to the diminishing number of stanzas contained in them. Thus in the second Book the Agni group of ten hymns begins with one of sixteen stanzas and ends with one of only six. The first hymn of the next group in the same book has twenty-one, the last only four stanzas. The entire group of the family books is, moreover, arranged according to the increasing number of the hymns in each of those books, if allowance is made for later additions. Thus the second Book has forty-three, the third sixty-two, the sixth seventy-five, and the seventh one hundred and four hymns. The homogeneity of the family books renders it highly probable that they formed the nucleus of the RV., which gradually assumed its final shape by successive additions to these books.

The earliest of these additions appears to be the second half of Book i, which, consisting of nine groups, each by a different author, was prefixed to the family books, the internal arrangement of which it follows. The eighth is like the family books as being in the main composed by members of one family, the *Kapvas*; but it differs from them in not beginning with hymns to *Agni* and in the prevalence of the strophic metre called *Pragātha*. The fact of its containing fewer hymns than the seventh book shows that it did not form a unit of the family books; but its partial resemblance to them caused it to be the first addition at the end of that collection. The first part of Book i (1-50) is in several respects like Book viii: *Kapvas* seem to have been the authors of the majority of these hymns; their favourite strophic metre is again found here; and both collections contain many similar or identical passages. There must have been some difference between the two groups, but the reason why they should have been separated by being added at the beginning and the end of an older collection has not yet been shown.

The *ninth book* was added as a consequence of the first eight being formed into a unit. It consists entirely of hymns addressed to *Soma* while the juice was 'clarifying' (*pavamāna*); on the other hand, the family books contain not a single *Soma* hymn, and Books i and viii together only three hymns invoking *Soma* in his general character. Now the hymns of Book ix were composed by authors of the same families as those of Books ii to vii, as is shown, for instance, by the appearance here of refrains peculiar to those families. Hence it is to be assumed that all the hymns to *Soma Pavamāna* were removed from Books i to viii, in order to form a single collection belonging to the sphere of the *Udgātṛ* or chanting priest, and added after Books i-viii, which were the sphere of the *Hotṛ* or reciting priest. The diction and recondite allusions in the hymns of this book suggest that they are later than those of the preceding books; but some of them may be early, as accompanying the *Soma* ritual which goes back to the Indo-Iranian period. The hymns of the first part of this book (1-60) are arranged according to the decreasing number of their stanzas, beginning with ten and ending with four. In the second part (61-114), which contains some very long hymns (one of forty-eight and another of fifty-eight stanzas), this arrangement is not followed.

The two parts also differ in metre: the hymns of the first are, excepting four stanzas, composed in Gayatrī, while the second consists mainly of groups in other metres; thus 68-84 form a Jagatī and 87-97 a Tristubh group.

The *tenth* book was the final addition. Its language and subject-matter show that it is later in origin than the other books; its authors were, moreover, clearly familiar with them. Both its position at the end of the RV. and the fact that the number of its hymns (191) is made up to that of the first book indicate its supplementary character. Its hymns were composed by a large number of seers of different families, some of which appear in other books; but the traditional attribution of authorship is of little or no value in the case of a great many hymns. In spite of its generally more modern character, it contains some hymns quite as old and poetic as the average of those in other books. These perhaps found a place here because for some reason they had been overlooked while the other collections were being formed. As regards language, we find in the tenth book earlier grammatical forms and words growing obsolete, while new words and meanings begin to emerge. As to matter, a tendency to abstract ideas and philosophical speculation, as well as the introduction of magical conceptions, such as belong to the sphere of the Atharvaveda, is here found to prevail.

5. LANGUAGE.

The hymns of the RV. are composed in the earliest stage of that literary language of which the latest, or Classical Sanskrit, was stereotyped by the grammar of Pāṇini at the end of the fourth century B.C. It differs from the latter about as much as Homeric from Attic Greek. It exhibits a much greater variety of forms than Sanskrit does. Its case-forms both in nominal and pronominal inflexion are more numerous. It has more participles and gerunds. It is, however, in verbal forms that its comparative richness is most apparent. Thus the RV. very frequently uses the subjunctive, which as such has entirely died out in Sanskrit; it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit. The language of the RV. also differs from Sanskrit in its accent, which,

like that of ancient Greek, is of a musical nature, depending on the pitch of the voice, and is marked throughout the hymns. This accent has in Sanskrit been changed not only to a stress accent, but has shifted its position as depending on quantity, and is no longer marked. The Vedic accent occupies a very important position in Comparative Philology, while the Sanskrit accent, being secondary, has no value of this kind.

The Sandhi of the RV. represents an earlier and a less conventional stage than that of Sanskrit. Thus the insertion of a sibilant between final *n* and a hard palatal or dental is in the RV. restricted to cases where it is historically justified; in Sanskrit it has become universal, being extended to cases where it has no justification. After *e* and *o* in the RV. *ā* is nearly always pronounced, while in Sanskrit it is invariably dropped. It may thus be affirmed with certainty that no student can understand Sanskrit historically without knowing the language of the RV.

6. METRE.

The hymns of the RV. are without exception metrical. They contain on the average ten stanzas, generally of four verses or lines, but also of three and sometimes five. The line, which is called *Pāda* ('quarter') and forms the metrical unit, usually consists of eight, eleven, or twelve syllables. A stanza is, as a rule, made up of lines of the same type; but some of the rarer kinds of stanza are formed by combining lines of different length. There are about fifteen metres, but only about seven of these are at all common. By far the most common are the *Trīṣṭubh* (4×11 syllables), the *Gayatrī* (8×8), and the *Jagatī* (4×12), which together furnish two-thirds of the total number of stanzas in the RV. The Vedic metres, which are the foundation of the Classical Sanskrit metres except two, have a quantitative rhythm in which short and long syllables alternate and which is of a generally iambic type. It is only the rhythm of the last four or five syllables (called the cadence) of the line that is rigidly determined, and the lines of eleven and twelve syllables have a caesura as well. In their structure the Vedic metres thus come half way between the metres of the Indo-Iranian period, in which, as the *Avesta* shows, the principle is the number of syllables only, and

those of Classical Sanskrit, in which (except the śloka) the quantity of every single syllable in the line is fixed. Usually a hymn of the Rigveda consists of stanzas in the same metre throughout; a typical divergence from this rule is to mark the conclusion of a hymn with a stanza in a different metre. Some hymns are strophic in their construction. The strophes in them consist either of three stanzas (called *trāṣa*) in the same simple metre, generally Gāyatrī, or of two stanzas in different mixed metres. The latter type of strophe is called *Pragātha* and is found chiefly in the eighth book.

7. RELIGION OF THE RIGVEDA.

This is concerned with the worship of gods that are largely personifications of the powers of nature. The hymns are mainly invocations of these gods, and are meant to accompany the oblation of Soma juice and the fire sacrifice of melted butter. It is thus essentially a polytheistic religion, which assumes a pantheistic colouring only in a few of its latest hymns. The gods are usually stated in the RV. to be thirty-three in number, being divided into three groups of eleven distributed in earth, air, and heaven, the three divisions of the Universe. Troops of deities, such as the Maruts, are of course not included in this number. The gods were believed to have had a beginning. But they were not thought to have all come into being at the same time; for the RV. occasionally refers to earlier gods, and certain deities are described as the offspring of others. That they were considered to have been originally mortal is implied in the statement that they acquired immortality by drinking Soma or by receiving it as a gift from Agni and Savitr.

The *gods* were conceived as human in appearance. Their bodily parts, which are frequently mentioned, are in many instances simply figurative illustrations of the phenomena of nature represented by them. Thus the arms of the Sun are nothing more than his rays; and the tongue and limbs of Agni merely denote his flames. Some of the gods appear equipped as warriors, especially Indra, others are described as priests, especially Agni and Brhaspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods.

consisting in milk, butter, grain, and the flesh of sheep, goats, and cattle. It is offered to them in the sacrifice, which is either conveyed to them in heaven by the god of fire, or which they come in their cars to partake of on the strew of grass prepared for their reception. Their favourite drink is the exhilarating juice of the Soma plant. The home of the gods is heaven, the third heaven, or the highest step of Viṣṇu, where cheered by draughts of Soma they live a life of bliss.

Attributes of the gods.—Among these the most prominent is power, for they are constantly described as great and mighty. They regulate the order of nature and vanquish the potent powers of evil. They hold sway over all creatures; no one can thwart their ordinances or live beyond the time they appoint; and the fulfilment of desires is dependent on them. They are benevolent beings who bestow prosperity on mankind; the only one in whom injurious traits appear being Rudra. They are described as 'true' and 'not deceitful', being friends and protectors of the honest and righteous, but punishing sin and guilt. Since in most cases the gods of the RV. have not yet become dissociated from the physical phenomena which they represent, their figures are indefinite in outline and deficient in individuality. Having many features, such as power, brilliance, benevolence, and wisdom in common with others, each god exhibits but very few distinctive attributes. This vagueness is further increased by the practice of invoking deities in pairs—a practice making both gods share characteristics properly belonging to one alone. When nearly every power can thus be ascribed to every god, the identification of one deity with another becomes easy. There are in fact several such identifications in the RV. The idea is even found in more than one late passage that various deities are but different forms of a single divine being. This idea, however, never developed into monotheism, for none of the regular sacrifices in the Vedic period were offered to a single god. Finally, in other late hymns of the RV. we find the deities Aditi and Prajāpati identified not only with all the gods, but with nature as well. This brings us to that pantheism which became characteristic of later Indian thought in the form of the Vedānta philosophy.

The Vedic gods may most conveniently be classified as deities of

heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are Dyaus, Varuna, Mitra, Sūrya, Savitr, Pūṣan, the Aśvins, and the goddesses Uṣas, Dawn, and Rātri, Night. The atmospheric gods are Indra, Apām napāt, Rudra, the Maruts, Vāyu, Parjanya, and Āpas, the Waters. The terrestrial deities are Pṛthivī, Agni, and Soma. This *Reader* contains hymns addressed to all these gods, with detailed introductions describing their characters in the words, as far as is possible, of the RV. itself. A few quite subordinate deities are not included, partly because no entire hymn is addressed to them. Two such belong to the celestial sphere. Trita, a somewhat obscure god, who is mentioned only in detached stanzas of the RV., comes down from the Indo-Iranian period. He seems to represent the 'third' or lightning form of fire. Similar in origin to Indra, he was ousted by the latter at an early period. Mātariśvan is a divine being also referred to only in scattered stanzas of the RV. He is described as having brought down the hidden fire from heaven to men on earth, like the Prometheus of Greek mythology. Among the terrestrial deities are certain rivers that are personified and invoked in the RV. Thus the Sindhu (Indus) is celebrated as a goddess in one hymn (x. 75, 2. 4. 6), and the Vipāś (Bias) and the Śutudrī (Sutlej), sister streams of the Panjāb, in another (iii. 33). The most important and oftenest lauded is, however, the Sarasvatī (vi. 61; vii. 95). Though the personification goes much further here than in the case of other streams, the connexion of the goddess with the river is never lost sight of in the RV.

Abstract deities.—One result of the advance of thought during the period of the RV. from the concrete towards the abstract was the rise of abstract deities. The earlier and more numerous class of these seems to have started from epithets which were applicable to one or more older deities, but which came to acquire an independent value as the want of a god exercising the particular activity in question began to be felt. We find here names denoting either an agent (formed with the suffix *tr* or *tar*), such as Dhātṛ 'Creator', or an attribute, such as Prajāpati, 'Lord of Creatures'. Thus Dhātṛ, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Vidhātṛ, the 'Disposer', Dhartṛ, the 'Supporter', Trātṛ, the

'Protector', and Netṛ, the 'Leader'. The only agent god mentioned at all frequently in the RV. is Tvaṣṭṛ, the 'Artificer', though no entire hymn is addressed to him. He is the most skilful of workmen, having among other things fashioned the bolt of Indra and a new drinking-cup for the gods. He is a guardian of Soma, which is called the 'food of Tvaṣṭṛ', and which Indra drinks in Tvaṣṭṛ's house. He is the father of Saranyū, wife of Vivasvant and mother of the primæval twins Yama and Yamī. The name of the solar deity Savitr, the 'Stimulator', belongs to this class of agent gods (cf. p. 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajāpati, 'Lord of Creatures'. Originally an epithet of such gods as Savitr and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Viśvakarman, 'all-creating', appears as the name of an independent deity to whom two hymns (x. 81. 82) are addressed. Hiranyagarbha, the 'Golden Germ', once occurs as the name of the supreme god described as the 'one lord of all that exists'. In one curious instance it is possible to watch the rise of an abstract deity of this type. The refrain of a late hymn of the RV. (x. 121) is *kāsmāi devāya haviṣā vidhema?* 'to what god should we pay worship with oblation?' This led to the word *kā*, 'who?' being used in the later Vedic literature as an independent name, *Ka*, of the supreme god. The only abstract deity of this type occurring in the oldest as well as the latest parts of the RV. is Brhaspati (p. 83).

The second and smaller class of abstract deities comprises personifications of abstract nouns. There are seven or eight of these occurring in the tenth book. Two hymns (83. 84) are addressed to Manyu, 'Wrath', and one (x. 151) to Śraddhā, 'Faith'. Anumati, 'Favour (of the gods)', Aramati, 'Devotion', Sūnṛta, 'Bounty', Asunti, 'Spirit-life', and Nirṛti, 'Decease', occur only in a few isolated passages.

A purely abstract deity, often incidentally celebrated throughout

the RV. is A-diti, 'Liberation', 'Freedom' (lit. 'un-binding'), whose main characteristic is the power of delivering from the bonds of physical suffering and moral guilt. She, however, occupies a unique position among the abstract deities, owing to the peculiar way in which the personification seems to have arisen. She is the mother of the small group of deities called Ādityas, often styled 'sons of Aditi'. This expression at first most probably meant nothing more than 'sons of liberation', according to an idiom common in the RV. and elsewhere. The word was then personified, with the curious result that the mother is mythologically younger than some at least of her sons, who (for instance Mitra) date from the Indo-Iranian period. The goddess Diti, named only three times in the RV., probably came into being as an antithesis to Aditi, with whom she is twice mentioned.

Goddesses play an insignificant part in the RV. The only one of importance is Uṣas (p. 92). Next come Sarasvatī, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vāc, 'Speech' (x. 71. 125). With one hymn each are addressed Pṛthivī, 'Earth' (v. 84), Rātri, 'Night' (x. 127, p. 203), and Aranyani, 'Goddess of the Forest' (x. 146). Others are only sporadically mentioned. The wives of the great gods are still more insignificant, being mere names formed from those of their consorts, and altogether lacking in individuality: such are Agnāyī, Indrāyī, Varuṇāyī, spouses of Agni, Indra, and Varuṇa respectively.

Dual Divinities.—A peculiar feature of the religion of the RV. is the invocation of pairs of deities whose names are combined as compounds, each member of which is in the dual. About a dozen such pairs are celebrated in entire hymns, and about a dozen more in detached stanzas. By far the largest number of hymns is addressed to the couple Mitra-Varuṇa, though the names most frequently found as dual compounds are those of Dyāvā-pṛthivī, 'Heaven and Earth' (p. 36). The latter pair, having been associated as universal parents from the Indo-European period onwards, in all probability furnished the analogy for this dual type.

Groups of Deities.—There are also a few more or less definite groups of deities, generally associated with some particular god. The Maruts (p. 21), who attend on Indra, are the most numerous group. The

smaller group of the Ādityas, of whom Varuṇa is the chief, is constantly mentioned in company with their mother Aditi. Their number is stated in the RV. to be seven or, with the addition of Martāṇḍa, eight. One passage (ii. 27, 1) enumerates six of them Mitra, Aryaman, Bhaga, Varuṇa, Dakṣa, Aṃśa : Surya was probably regarded as the seventh. A much less important group, without individual names or definite number, is that of the Vasus, whose leader is generally Indra. There are, finally, the Viśve devās (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Ādityas.

Lesser Divinities.—Besides the higher gods, a number of lesser divine powers are known to the RV. The most prominent of these are the Ṛbhus, who are celebrated in eleven hymns. They are a deft-handed trio, who by their marvellous skill acquired the rank of deities. Among their five main feats of dexterity the greatest consisted in transforming the bowl of Tvaṣṭṛ into four shining cups. The bowl and the cups have been variously interpreted as the moon with its four phases or the year with its seasons. The Ṛbhus further exhibited their skill in renewing the youth of their parents, by whom Heaven and Earth seem to have been meant.

Occasional mention is made in the RV. of an Apsaras, a celestial water-nymph, the spouse of a corresponding genius named Gandharva. In a few passages more Apsarases than one are spoken of; but the only one mentioned by name is Urvaśī. Gandharva is in the RV. a single being (like the Gandarewa of the Avesta), who dwells in the aerial sphere, guards the celestial Soma, and is (as in the Avesta) connected with the waters.

There are, lastly, a few divinities of the tutelary order, guardians watching over the welfare of house or field. Such is the rarely mentioned Vastōṣpati, 'Lord of the Dwelling', who is invoked to grant a favourable entry, to remove disease, and to bestow protection and prosperity. Kṣetrasya pati, 'Lord of the Field', is besought to grant cattle and horses and to confer welfare. Sītā, the 'Furrow', is once invoked to dispense crops and rich blessings.

In addition to the great phenomena of nature, various features of the earth's surface as well as artificial objects are to be found deified

in the RV. Thus besides Rivers and Waters (p. 115), already mentioned as terrestrial goddesses, mountains are often addressed as divinities, but only along with other natural objects, or in association with gods. Plants are regarded as divine powers, one entire hymn (x. 97) being devoted to their praise, chiefly with reference to their healing properties. Sacrificial implements, moreover, are deified. The most important of these is the sacrificial post which is praised and invoked in a whole hymn (iii. 8). The sacrificial grass (*barhis*) and the Divine Doors (*dvāro devīḥ*), which lead to the place of sacrifice, are addressed as goddesses. The pressing stones (*grāvāṇas*) are invoked as deities in three hymns (x. 76. 94. 175): spoken of as immortal, unaging, mightier than heaven, they are besought to drive away demons and destruction. The Mortar and Pestle used in pounding the Soma plant are also invoked in the RV. (i. 28, 5. 6). Weapons, finally, are sometimes deified: armour, bow, quiver, arrows, and drum being addressed in one of the hymns (vi. 75).

The Demons often mentioned in the hymns are of two kinds. The higher and more powerful class are the aerial foes of the gods. These are seldom called *asura* in the RV., where in the older parts that word means a divine being, like *ahura* in the Avesta (cf. p. 184). The term *dāsa* or *dasyu*, properly the name of the dark aborigines, is frequently used in the sense of fiend to designate the aerial demons. The conflict is regularly one between a single god and a single demon, as exemplified by Indra and Vṛtra. The latter is by far the most frequently mentioned. His mother being called Dānu, he is sometimes alluded to by the metronymic term *Danava*. Another powerful demon is *Vala*, the personified cave of the cows, which he guards, and which are set free by Indra and his allies, notably the *Angirases*. Other demon adversaries of Indra are *Arbuda*, described as a wily beast, whose cows Indra drove out; *Viśvarūpa*, son of *Tvaṣṭṛ*, a three-headed demon slain by both *Trita* and Indra, who seize his cows; and *Svarbhānu*, who eclipses the sun. There are several other individual demons, generally described as *Dasas* and slain by Indra. A group of demons are the *Paṇis* ('niggards'), primarily foes of Indra, who, with the aid of the dog *Saramā*, tracks and releases the cows hidden by them.

The second or lower class of demons are terrestrial goblins, enemies

of men. By far the most common generic name for them is Rakṣas. They are nearly always mentioned in connexion with some god who destroys them. The much less common term Yatu or Yatudhāna (primarily 'sorcerer') alternates with Rakṣas, and perhaps expresses a species. A class of demons scarcely referred to in the RV., but often mentioned in the later Vedas, are the Piśācas, eaters of raw flesh or of corpses.

Not more than thirty hymns are concerned with subjects other than the worship of gods or deified objects. About a dozen of these, almost entirely confined to the tenth book, deal with magical practices, which properly belong to the sphere of the Atharvaveda. Their contents are augury (ii. 42. 43) or spells directed against poisonous vermin (i. 191) or disease (x. 163), against a demon destructive of children (x. 162), or enemies (x. 166), or rival wives (x. 145). A few are incantations to preserve life (x. 58. 60), or to induce sleep (v. 55), or to procure offspring (x. 183); while one is a panegyric of frogs as magical bringers of rain (vii. 103, p. 141).

8. SECULAR MATTER IN THE RIGVEDA.

Secular hymns.—Hardly a score of the hymns are secular poems. These are especially valuable as throwing direct light on the earliest thought and civilization of India. One of the most noteworthy of them is the long wedding hymn (x. 85). There are also five funeral hymns (x. 14–18). Four of these are addressed to deities concerned with the future life; the last, however, is quite secular in tone, and gives more information than any of the rest about the funeral customs of early Vedic India (cf. p. 164).

Mythological dialogues.—Besides several mythological dialogues in which the speakers are divine beings (iv. 62; x. 51. 52. 86. 108), there are two in which both agents are human. One is a somewhat obscure colloquy (x. 95) between a mortal lover Purūravas and the celestial nymph Urvaśī, who is on the point of forsaking him. It is the earliest form of the story which much more than a thousand years later formed the subject of Kālidāsa's drama Vikramorvaśī. The other (x. 10) is a dialogue between Yama and Yami, the twin parents of the human race. This group of hymns has a special literary interest as foreshadowing the dramatic works of a later age.

Didactic hymns.—Four hymns are of a didactic character. One of these (x. 3.4) is a striking poem, being a monologue in which a gambler laments the misery he has brought on himself and his home by his inability to resist the attraction of the dice. The rest which describe the various ways in which men follow gain (ix. 112), or praise wise speech (x. 71), or the value of good deeds (x. 117), anticipate the sententious poetry for which post-Vedic literature is noted.

Riddles.—Two of the hymns consist of riddles. One of these (viii. 29, p. 147) describes various gods without mentioning their names. More elaborate and obscure is a long poem of fifty-two stanzas (i. 164), in which a number of enigmas, largely connected with the sun, are propounded in mystical and symbolic language. Thus the wheel of order with twelve spokes, revolving round the heavens, and containing within it in couples 720 sons, means the year with its twelve months and 360 days and 360 nights.

Cosmogonic hymns.—About half a dozen hymns consist of speculations on the origin of the world through the agency of a Creator (called by various names) as distinct from any of the ordinary gods. One of them (x. 129, p. 207), which describes the world as due to the development of the existent (sat) from the non-existent (a-sat), is particularly interesting as the starting-point of the evolutionary philosophy which in later times assumed shape in the Sāṅkhya system.

A semi-historical character attaches to one complete hymn (i. 126) and to appendages of 8 to 5 stanzas attached to over thirty others, which are called *Dānastutis*, or 'praises of gifts'. These are panegyrics of liberal patrons on behalf of whom the seers composed their hymns. They yield incidental genealogical information about the poets and their employers, as well as about the names and the habitat of the Vedic tribes. They are late in date, appearing chiefly in the first and tenth, as well as among the supplementary hymns of the eighth book.

Geographical data.—From the geographical data of the RV., especially the numerous rivers there mentioned, it is to be inferred that the Indo-Aryan tribes when the hymns were composed occupied the territory roughly corresponding to the north-west Frontier Province, and the Panjab of to-day. The references to flora and fauna bear out this conclusion.

The *historical data* of the hymns show that the Indo-Aryans were still engaged in war with the aborigines, many victories over these foes being mentioned. That they were still moving forward as conquerors is indicated by references to rivers as obstacles to advance. Though divided into many tribes, they were conscious of religious and racial unity, contrasting the aborigines with themselves by calling them non-sacrificers and unbelievers, as well as 'black-skins' and the 'Dasa colour' as opposed to the 'Āryan colour'.

Incidental references scattered throughout the hymns supply a good deal of information about the social conditions of the time. Thus it is clear that the family, with the father at its head, was the basis of society, and that women held a freer and more honoured position than in later times. Various crimes are mentioned, robbery, especially of cattle, apparently being the commonest. Debt, chiefly as a result of gambling, was known. Clothing consisted usually of an upper and a lower garment, which were made of sheep's wool. Bracelets, anklets, necklaces, and earrings were worn as ornaments. Men usually grew beards, but sometimes shaved. Food mainly consisted of milk, clarified butter, grain, vegetables, and fruit. Meat was eaten only when animals were sacrificed. The commonest kind appears to have been beef, as bulls were the chief offerings to the gods. Two kinds of spirituous liquor were made: Soma was drunk at religious ceremonies only, while Surā, extracted from some kind of grain, was used on ordinary occasions.

Occupations.—One of the chief occupations of the Indo-Aryan was warfare. He fought either on foot or from a chariot, but there is no evidence to show that he ever did so on horseback. The ordinary weapons were bows and arrows, but spears and axes were also used. Cattle-breeding appears to have been the main source of livelihood, cows being the chief objects of desire in prayers to the gods. But agriculture was also practised to some extent: fields were furrowed with a plough drawn by bulls; corn was cut with sickles, being then threshed and winnowed. Wild animals were trapped and snared, or hunted with bows and arrows, occasionally with the aid of dogs. Boats propelled by paddles were employed, as it seems mainly for the purpose of crossing rivers. Trade was known only in the form of barter, the cow representing the unit of value in exchange. Certain

trades and crafts already existed, though doubtless in a rudimentary stage. The occupations of the wheelwright and the carpenter were combined. The smith melted ore in a forge, and made kettles and other vessels of metal. The tanner prepared the skins of animals. Women plaited mats of grass or reeds, sewed, and especially wove, but whether they ever did so professionally is uncertain.

Amusements.—Among these chariot-racing was the favourite. The most popular social recreation was playing with dice (cp. p. 186). Dancing was also practised, chiefly by women. The people were fond of music, the instruments used being the drum (*ḍundubhi*), the flute (*vāṇa*), and the lute (*vīṇā*). Singing is also mentioned.

9. LITERARY MERIT OF THE RIGVEDA.

The diction of the hymns is on the whole natural and simple, free from the use of compounds of more than two members. Considering their great antiquity, the hymns are composed with a remarkable degree of metrical skill and command of language. But as they were produced by a sacerdotal class and were generally intended to accompany a ritual no longer primitive, their poetry is often impaired by constant sacrificial allusions. This is especially noticeable in the hymns addressed to the two ritual deities Agni and Soma, where the thought becomes affected by conceits and obscured by mysticism. Nevertheless the RV. contains much genuine poetry. As the gods are mostly connected with natural phenomena, the praises addressed to them give rise to much beautiful and even noble imagery. The degree of literary merit in different hymns naturally varies a good deal, but the average is remarkably high. The most poetical hymns are those addressed to Dawn, equal if not superior in beauty to the religious lyrics of any other literature. Some of the hymns to Indra show much graphic power in describing his conflict with the demon Vṛtra. The hymns to the Maruts, or Storm gods, often depict with vigorous imagery the phenomena of thunder and lightning, and the mighty onset of the wind. One hymn to Parjanya (v. 83) paints the devastating effects of the rain-storm with great vividness. The hymns in praise of Varuṇa describe the various aspects of his sway as moral ruler of the world in an exalted strain of poetry. Some of

the mythological dialogues set forth the situation with much beauty of language; for example, the colloquy between Indra's messenger Saramā and the demons who stole the cows (x. 108), and that between the primaeval twins Yama and Yamī (x. 10). The Gambler's lament (x. 34) is a fine specimen of pathetic poetry. One of the funeral hymns (x. 18) expresses ideas connected with death in language of impressive and solemn beauty. One of the cosmogonic hymns (x. 129) illustrates how philosophical speculation can be clothed in poetry of no mean order.

10. INTERPRETATION.

In dealing with the hymns of the RV. the important question arises, to what extent are we able to understand their real sense, considering that they have come down to us as an isolated relic from the remotest period of Indian literature? The reply, stated generally, is that, as a result of the labours of Vedic scholars, the meaning of a considerable proportion of the RV. is clear, but of the remainder many hymns and a great many single stanzas or passages are still obscure or unintelligible. This was already the case in the time of Yāska, the author of the Nirukta, the oldest extant commentary (c. 500 B.C.) on about 600 detached stanzas of the RV.; for he quotes one of his predecessors, Kautsa, as saying that the Vedic hymns were obscure, unmeaning, and mutually contradictory.

In the earlier period of Vedic studies, commencing about the middle of the nineteenth century, the traditional method, which follows the great commentary of Sayana (fourteenth century A.C.), and is represented by the translation of the RV., begun by H. H. Wilson in 1850, was considered adequate. It has since been proved that, though the native Indian commentators are invaluable guides in explaining the theological and ritual texts of the Brāhmaṇas and Sūtras, with the atmosphere of which they were familiar, they did not possess a continuous tradition from the time when the Vedic hymns were composed. That the gap between the poets and the interpreters even earlier than Yāska must have been considerable, is shown by the divergences of opinion among his predecessors as quoted by him. Thus one of these, Aurovābha, interprets *nāsatyanu*,

an epithet of the *Āśvins*, as 'true, not false', another *Āgrāyana*, as 'leaders of truth' (*satyasya prañetārau*), while *Yaska* himself thinks it may mean 'nose-born' (*nāsikā-prabhavau*)! *Yaska*, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. *Yaska's* own interpretations, which in all cases of doubt are based on etymology, are evidently often merely conjectural, for he frequently gives several alternative explanations of a word. Thus he explains the epithet *jātā-vedas* in as many as five different ways. Yet he must have had more and better means of ascertaining the sense of various obscure words than *Sāyana* who lived nearly 2,000 years later. *Sāyana's* interpretations, however, sometimes differ from those of *Yaska*. Hence either *Yaska* is wrong or *Sāyana* does not follow the tradition. Again, *Sāyana* often gives several inconsistent explanations of a word in interpreting the same passage or in commenting on the same word in different passages. Thus *asura*, 'divine being', is variously rendered by him as 'expeller of foes', 'giver of strength', 'giver of life', 'hurler away of what is undesired', 'giver of breath or water', 'thrower of oblations, priest', 'taker away of breath', 'expeller of water, *Parjanya*', 'impeller', 'strong', 'wise', and 'rain-water' or 'a water-discharging cloud'! In short it is clear from a careful examination of their comments that neither *Yaska* nor *Sāyana* possessed any certain knowledge about a large number of words in the *RV*. Hence their interpretations can be treated as decisive only if they are borne out by probability, by the context, and by parallel passages.

For the traditional method *Roth*, the founder of Vedic philology, substituted the critical method of interpreting the difficult parts of the *RV*. from internal evidence by the minute comparison of all words parallel in form and matter, while taking into consideration context, grammar, and etymology, without ignoring either the help supplied by the historical study of the Vedic language in its connexion with Sanskrit or the outside evidence derived from the *Avesta* and from Comparative Philology. In the application of his method *Roth* attached too much weight to etymological considerations, while he undervalued the evidence of native tradition. On the other hand, a reaction arose which, in emphasizing the purely Indian character

of the Vedic hymns, connects the interpretation of them too closely with the literature of the post-Vedic period and the much more advanced civilization there described. It is important to note that the critical scholar has at his disposal not only all the material that was open to the traditional interpreters, and to which he is moreover able to apply the comparative and historical methods of research, but also possesses over and above many valuable aids that were unknown to the traditional school—the Avesta, Comparative Philology, Comparative Religion and Mythology, and Ethnology. The student will find in the notes of the *Reader* many exemplifications of the usefulness of these aids to interpretation. There is good reason to hope from the results already achieved that steady adherence to the critical method, by admitting all available evidence and by avoiding onesidedness in its application, will eventually clear up a large proportion of the obscurities and difficulties that still confront the interpreter of the Rigveda.

ERRATA

P. 14, line 27, for *śitipādo* read *śitipādā*.

P. 28, line 1, read नर्यपांसि.

P. 31, line 29, and p. 46, l. 29, for *y6* read *yā*.

P. 48, head-line, for i. 12, 4 read ii. 12, 4.

P. 51, line 81, for *y6* read *yā*.

P. 60, line 18, for *no* read *nō*.

P. 69, line 2, for *ṭāp* read *ṭam*.

Pp. 68, 70, 71, 75, head-lines, for *APAM* read *APAM*.

P. 118, head-line, for *APAS* read *ĀPAS*.

P. 125, line 12, for *viśvācakṣās* read *viśvācakṣās*.

P. 128, line 8, for *nū* read *nū*.

P. 139, line 14, for *vibhīdako* read *vibhīdakō*.

P. 142, last line, and p. 143, line 11, for *anyā* read *anyā*.

P. 144, head-line, for *MAṆḌŪKAS* read *MAṆḌŪKAS*.

P. 179, line 26, for *t6* read *tā*.

P. 184, line 17, for *t6* read *tā*.

P. 224, head-line and line 1, for *abhīti* read *abhīti*.

AGNI

As the personification of the sacrificial fire, Agni is second in importance to Indra (ii. 12) only, being addressed in at least 200 hymns. The anthropomorphism of his physical appearance is only rudimentary, and is connected chiefly with the sacrificial aspect of fire. Thus he is butter-backed, flame-haired, and has a tawny beard, sharp jaws, and golden teeth. Mention is often made of his tongue, with which the gods eat the oblation. With a burning head he faces in all directions.

He is compared with various animals: he resembles a bull that bellows, and has horns which he sharpens; when born he is often called a calf; he is kindled like a horse that brings the gods, and is yoked to convey the sacrifice to them. He is also a divine bird; he is the eagle of the sky; as dwelling in the waters he is like a goose; he is winged, and he takes possession of the wood as a bird perches on a tree.

Wood or ghee is his food, melted butter his beverage; and he is nourished three times a day. He is the mouth by which the gods eat the sacrifice; and his flames are spoons with which he besprinkles the gods, but he is also asked to consume the offerings himself. He is sometimes, though then nearly always with other gods, invited to drink the Soma juice.

His brightness is much dwelt upon: he shines like the sun; his lustre is like the rays of the dawn and the sun, and like the lightnings of the rain-cloud. He shines even at night, and dispels the darkness with his beams. On the other hand, his path is black when he invades the forests and shaves the earth as a barber a beard. His flames are like roaring waves, and his sound is like the thunder of heaven. His red smoke rises up to the firmament; like the erector of a post he supports the sky with his smoke. 'Smoke-bannered' (*dhūmā-ketu*) is his frequent and exclusive epithet.

He has a shining, golden, lightning car, drawn by two or more ruddy and tawny steeds. He is a charioteer of the sacrifice, and with his steeds he brings the gods on his car.

He is the child of Heaven (*Dyáu*s), and is often called the son of Heaven and Earth (i. 160). He is also the offspring of the waters. The gods generated him as a light for the *Āryan* or for man, and placed him among men. Indra is called Agni's twin brother, and is more closely associated with him than any other god.

The mythology of Agni, apart from his sacrificial activity, is mainly concerned with his various births, forms, and abodes. Mention is often made of his daily production from the two kindling sticks (*arāṇīs*), which are his parents or his mothers. From the dry wood Agni is born living; as soon as born the child devours his parents. By the ten maidens that produce him are meant the ten fingers of the kindler. Owing to the force required to kindle Agni he is often called 'son of strength' (*sāhasaḥ sūnūḥ*). Being produced every morning he is young; at the same time no sacrificer is older than Agni, for he conducted the first sacrifice. Again, Agni's origin in the aerial waters is often referred to: he is an embryo of the waters; he is kindled in the waters; he is a bull that has grown in the lap of the waters. As the 'son of Waters' (ii. 35) he has become a separate deity. He is also sometimes conceived as latent in terrestrial waters. This notion of Agni in the waters is a prominent one in the RV. Thirdly, a celestial origin of Agni is often mentioned: he is born in the highest heaven, and was brought down from heaven by Mātariśvan, the Indian Prometheus; and the acquisition of fire by man is regarded as a gift of the gods as well as a production of Mātariśvan. The Sun (vii. 63) is further regarded as a form of Agni. Thus Agni is the light of heaven in the bright sky; he was born on the other side of the air and sees all things; he is born as the sun rising in the morning. Hence Agni comes to have a triple character. His births are three or threefold; the gods made him threefold; he is threefold light; he has three heads, three bodies, three stations. This threefold nature of Agni is clearly recognized in the RV., and represents the earliest Indian trinity.

The universe being also regarded as divided into the two divisions of heaven and earth, Agni is sometimes said to have two origins, and indeed exclusively bears the epithet *dvi-jānman* *having two births*. As being kindled in numerous dwellings Agni is also said to have many births.

Agni is more closely associated with human life than any other deity. He is the only god called *grhā-pati* *lord of the house*, and is constantly spoken of as a guest (*ātithi*) in human dwellings. He is an immortal who has taken up his abode among mortals. Thus he comes to be termed the nearest kinsman of men. He is oftenest described as a father, sometimes also as a brother or even as a son of his worshippers. He both takes the offerings of men to the gods and brings the gods to the sacrifice. He is thus characteristically a messenger (*dūtā*) appointed by gods and by men to be an 'oblation-bearer'.

As the centre of the sacrifice he comes to be celebrated as the divine counterpart of the earthly priesthood. Hence he is often called priest (*ṛtvī*, *vipra*), domestic priest (*puróhita*), and more often than by any other name invoking priest (*hótr*), also officiating priest (*adhvaryú*) and praying priest (*brahmán*). His priesthood is the most salient feature

of his character; he is in fact the great priest, as Indra is the great warrior.

Agni's wisdom is often dwelt upon. As knowing all the details of sacrifice he is wise and all-knowing, and is exclusively called *jātá-vedas* *he who knows all created beings*.

He is a great benefactor of his worshippers, protecting and delivering them, and bestowing on them all kinds of boons, but pre-eminently domestic welfare, offspring, and prosperity.

His greatness is often lauded, and is once even said to surpass that of the other gods. His cosmic and creative powers are also frequently praised.

From the ordinary sacrificial Agni who conveys the offering (*havya-ráhana*) is distinguished his corpse-devouring (*kravyád*) form that burns the body on the funeral pyre (x. 14). Another function of Agni is to burn and dispel evil spirits and hostile magic.

The sacrificial fire was already in the Indo-Iranian period the centre of a developed ritual, and was personified and worshipped as a mighty, wise, and beneficent god. It seems to have been an Indo-European institution also, since the Italians and Greeks, as well as the Indians and Iranians, had the custom of offering gifts to the gods in fire. But whether it was already personified in that remote period is a matter of conjecture.

The name of Agni (Lat. *igni-s*, Slavonic *ogni*) is Indo-European, and may originally have meant the 'agile' as derived from the root *ag* to drive (Lat. *ago*, Gk. *áγω*, Skt. *ájāmi*).

RIGVEDA i. 1.

The metre of this hymn is *Gāyatrī* (p. 438) in which nearly one-fourth of the RV. is composed. It consists of three octosyllabic verses identical in construction, each of which, when normal, ends with two iambs (◡ – ◡ ◡). The first two verses are in the *Samhitā* treated as a hemistich; but there is no reason to suppose that in the original text the second verse was more sharply divided from the third than from the first.

१ अ॒ग्निमी॒ळे पु॒रोहि॑तं
य॒ज्ञस्य॑ दे॒वमृ॑त्वि॒जम् ।
होता॑रं रत्न॒धात॑मम् ॥

1 Agnīm īle puróhitam,
yajñásya devám rtvijam,
hotāram ratnadhātāmam.

अ॒ग्निम् । ई॒ळे । पु॒रः॑हि॒तम् ।
य॒ज्ञस्य॑ । दे॒वम् । अ॒त्वि॒जम् ।
होता॑रम् । रत्न॒धात॑मम् ॥

*I magnify Agni the domestic priest,
the divine ministrant of the sacrifice,
the invoker, best bestower of treasure*

On the marking of the accent in the RV. see p. 448, 2. The verb *īe* (1. s. pr. *Ā.* of *īd*: *ī* for *ḍ* between vowels, p. 3, f. n. 2) has no Udatta because it is in a principal sentence and does not begin a sentence or Pada (p. 466, 19 A.); its first syllable bears the dependent Svarita which follows the Udatta of the preceding syllable (p. 448, 1). *puró-litam* has the accent of a Karmadhāraya when the last member is a pp. (p. 456, top). *yajñásya* is to be taken with *ṛtvijam* (not with *puróhitam* according to Sāyaṇa), both because the genitive normally precedes the noun that governs it (p. 285 c), and because it is in the same Pada; cp. RV. viii. 38, 1; *yajñásya hí sthā ṛtvijā ye two* (Indra-Agni) *are ministrants of the sacrifice*. The dependent Svarita which the first syllable of *ṛtvijam* would otherwise bear (like *īe*), disappears because this syllable must be marked with the Anudatta that precedes an Udatta. *ṛtv-ij* though etymologically a compound (*ṛtu + ij = yaj*) is not analysed in the Pada text, because the second member does not occur as an independent word; cp. x. 2, 5: *agnir devāñ ṛtuś yajāti may Agni sacrifice to the gods according to the seasons*. *ratna-dhā-tama* (with the ordinary Tp. accent: p. 456, 2): the Pada text never divides a cd. into more than two members. The suffix *tama*, which the Pada treats as equivalent to a final member of a cd., is here regarded as forming a unit with *dhā*; cp. on the other hand *virā-vat + tama* in 3 c and *citrā-śravas + tama* in 5 b. *rātna* never means *jewel* in the RV.

२ अग्निः पूर्वभिर्च्चर्चिभिर्

ईदो नूतनेत् ।

स देवाँ एह वक्षति ॥

2 Agniḥ pūrvabhīr ṣṣibhīr

īdīo nūtanais utā,

sā devāñ éhā vakṣati.

अग्निः । पूर्वभिः । चर्चिभिः ।

ईदोः । नूतनेः । उत् ।

सः । देवान् । आ । इह । वक्षति ॥

Agni to be magnified by past and present seers, may he conduct the gods here.

ṣṣibhis : The declensional endings *bhyām*, *bhis*, *bhyas*, *su* are in the Pada text treated like final members of compounds and separated, but not when the pure stem, as in the a dec., is modified in the preceding member; hence *pūrvabhī* (p. 77, note 9) is not analysed. *īdyas* : to be read as *īdīas* (p. 16, 2 d). *nūtanais* : note that the two

forms of the inst. pl. of the a dec. in *ais* and *ebhis* constantly occur in the same stanza. *sá* (49) being unmarked at the beginning of a Pada, has the Udatta; the dependent Svarita of the following syllable disappears before the Anudatta required to indicate the following Udatta of *vām* (Sandhi, see 89). This Anudatta and the Svarita of *vākṣati* show that all the intervening unmarked syllables *vām éhá* have the Udatta. All the unaccented syllables following a Svarita (till the Anudatta preceding an Udatta) remain unmarked; hence the last two syllables of *vākṣati* are unmarked; but in the Pada text every syllable of a word which has no Udatta is marked with the Anudatta; thus *vākṣati*. The latter word is the s ao. sb. of *vah* carry for *vah-s-a-ti* (143, 2; 69 a). In *á ihá vākṣati*, the prp. because it is in a principal sentence is uncom-pounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb *vah* is constantly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, *sá* being the correlative (cp. p. 294 a). The gerundive *idyas* strictly speaking belongs in sense to *nūtanaia*, but is loosely construed with *pūrvebhis* also, meaning 'is to be magnified by present seers and (was) to be magnified by past seers'. The pcl. *utá* and (p. 222) is always significant in the RV.

३ अ॒ग्निना॑ र॒यिम॑ञ्ज॒वत्

पोष॑मे॒व दि॒वेदि॑वे ।

य॒ज्ञं॑ स॒ वी॒र॒वत्त॑मम् ॥

अ॒ग्निना॑ । र॒यिम् । अ॒ञ्ज॒वत् ।

पोष॑म् । ए॒व । दि॒वेदि॑वे ।

य॒ज्ञं॑ स॒म् । वी॒र॒वत्त॑मम् ॥

३ Agnínā rayīm aśnavat
pōṣam evā divé-dive,
yaśásam vīrāvattamam.

Through Agni may one obtain wealth
day by day (and) prosperity, glorious
(and) most abounding in heroes.

aśnav-a-t: sb. pr. of *amé* attain, 3. s. ind. pr. *aśnóti* (cp. p. 184) the prn. 'he' inherent in the 3. s. of the vb. is here used in the indefinite sense of 'one', as so often in the 3. s. op. in classical Sanskrit. *rayīm*, *pōṣam*: co-ordinate nouns are constantly used in the RV. without the conjunction *ca*. *divé-dive*: this is one of the numerous itv. compounds found in the RV., which are always

accented on the first member only, and are analysed in the Pada text like other compounds (189 C a). *yaśásam*: this is one of the few adjectives ending in -ás that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as *yás-as fame* (88, 2 a; 182, p. 256). *vírā-vat-tamam*: both the suffix *vant* (p. 264, cp. 185 a) and the superlative suffix *tama* are treated in the Pada text like final members of a cd.; *vírāvant* being here regarded as a unit, it is treated as the first member in the analysis (cp. note on *ratna-dhātama* in 1 c). In these two adjectives we again have co-ordination without the connecting *pcl. ca*. Their exact meaning is 'causing fame' and 'produced by many heroic sons', fame and brave fighters being constantly prayed for in the hymns.

४ अ॒पि॒ यं॒ य॒ज्ञम॒ध्व॒रं
वि॒श्वतः॑ परि॒भूर॑सि ।
स इ॒द्वेषु॑ ग॒च्छति॑ ॥

अ॒पि॒ । य॒म् । य॒ज्ञम् । अ॒ध्व॒रम् ।
वि॒श्वतः॑ । परि॒भूः॑ । अ॒सि॒ ।
सः । इ॒त् । दे॒वेषु॑ । ग॒च्छति॑ ॥

4 Ágne, yám yajñám adhvarám
viśvátaḥ paribhúr ási,
sá id devéṣu gachati.

O Agni, the worship and sacrifice
that thou encompassest on every side,
that same goes to the gods.

yajñám adhvarám: again co-ordination without *ca*; the former has a wider sense = *worship* (prayer and offering); the latter = *sacrificial act*. *viśvá-tas*: the *prn. adj.* *viśva* usually shifts its accent to the second syllable before *adv. suffixes* and as first member of a cd. (p. 454, 10). *ási* is accented as the *vb.* of a subordinate clause (p. 467, B). *sá id*: all successively unmarked syllables at the beginning of a hemistich have the *Udatta* (p. 449, 2). On the particle *id* see p. 218. *devéṣu*: the *loc.* of the goal reached (p. 325, 1 b); the *acc.*, which might be used, would rather express the goal to which the motion is directed. *gachati*: as the *vb.* of a principal sentence has no *Udatta* (19 A); nor has it any accent mark in the *Saṃhitā* text because all unaccented syllables following a dependent *Svarita* remain unmarked; on the other hand, all the syllables of an unaccented word are marked with the *Anudatta* in the Pada text (cp. note on 2 d). The first syllable of *gachati* is long by position (p. 487, a 8).

५ अग्निहोता कविकर्तुः
सत्यश्चित्रवक्त्रमः ।
देवो देवेभिरा गमत् ॥

अग्निः । होता । कविऽकर्तुः ।
सत्यः । चित्रवक्त्रः । तमः ।
देवः । देवेभिः । आ । गमत् ॥

5 Agnir hótā kavikratuḥ
satyaś citrāśravastamaḥ,
devō devēbhir ā gamat.

*May Agni the invoker, of wise
intelligence, the true, of most brilliant
fame, the god come with the gods.*

Both kavī-kratus and citrā-śravas have the regular Bv. accent (p. 455 c); the latter cd. is not analysed in the Pada text because it forms a unit as first member, from which tama is separated as the second; cp. notes on tama in 1 c and 3 c. devēbhis: the inst. often expresses a sociative sense without a prp. (like saha in Skt.): see 199 A 1. devō devēbhiḥ: the juxtaposition of forms of the same word, to express a contrast, is common in the RV. gam-a-t: root 20. sb. of gam (p. 171); on the accentuation of ā gamat see p. 468, 20 A a.

६ यद्वा दागुषे त्वम्
अपे मद्रं करिष्यसि ।
तवेत्तत्सत्यमङ्गिरः ॥

यत् । अङ्ग । दागुषे । त्वम् ।
अपे । मद्रम् । करिष्यसि ।
तव । इत् । तत् । सत्यम् । अङ्गिरः ॥

6 yād aṅgā dāśūṣe tvām,
Āgne, bhadram kariṣyāsi,
tāvēt tāt satyām, Āngiraḥ.

*Just what good thou, O Agni, wilt
do for the worshipper, that (purpose)
of thee (comes) true, O Āngiras.*

aṅgā: on this pcl. see 180 (p. 213). dāśūṣe: dat. of dās-vā one of the few pf. pt. stems in the RV. formed without red. (140, 157 b), of which only vid-vāms survives in Skt. tvām: he nearly everywhere in the RV., to be read as tuām on account of the metre. Though the Padas forming a hemistich constitute a metrical unit, that is, are not divided from each other either in Sandhi or in the marking of the accent, the second Pada is syntactically separated from the first inasmuch as it is treated as a new sentence, a voc. or a vb. at its beginning being always accented (p. 465, 18 a; 19 b).

Hence Agne is accented (the Udatta being, as always, on the first syllable, p. 465, 18), while Aṅgiras is not (p. 466, 18 b). *kariṣyāsi* (ft. of *kṛ do*): that is, whatever good thou intendest to do to the worshipper will certainly be realized. *táva it tát*: *that intention of thee*.

७ उप त्वाग्ने दिवेदिवे
दोषावस्तर्धिया वयम् ।
नमो भरन्त एमसि ॥

उप । त्वा । अग्ने । दिवेऽदिवे ।
दोषाऽवस्तः । धिया । वयम् ।
नमः । भरन्तः । आ । एमसि ॥

7 úpa tvāgne divé-dive,
dóṣāvastar, dhiyá vayám,
námo bháranta émasi ;

*To thee, O Agni, day by day, O
illuminer of gloom, we come with
thought bringing homage ;*

tvā as the enc. form of tvām (109 a) and Agne as a voc. in the middle of a Pāda (p. 466 b) are unaccented. The acc. tvā is most naturally to be taken as governed by the preposition úpa (p. 209), though it might otherwise be quite well dependent on the cd. vb. úpa á-imasi (a common combination of úpa and á with verbs meaning *to go*), as the first prp. is often widely separated from the verb (191 f; p. 468, 20 a). *dóṣā-vastar*: Śāyana explains this cd. (which occurs here only) as *by night and day*, but *vastar* never occurs as an adv. and the accent of *dóṣā* is shifted (which is not otherwise the case in such cds., as *sāyám-prātar evening and morning*, from *sāyám*); the explanation as *O illuminer* (from *1. vas shine*) of *darkness* (with voc. accent on the first syllable) is much more probable, being supported by the description of Indra (iii. 49, 4) as *ksapām vastā janitā sūryasya illuminer of nights, generator of the Sun*. *dhiyá* inst. of *dhī thought* (accent, p. 458, 1), used in the sense of *mental prayer*. *nāmas*, lit. *bow*, implies a gesture of adoration. *bhárantas*: N. pl. pr. pt. of *bhṛ bear*. *á-imasi*: the ending *masi* is five times as common as *mas* in the RV. (p. 125, f. n. 2).

८ राजन्तमध्वराणां
गोपामृतस्य दीदिविम् ।
वर्धमानं सि दमे ॥

राजन्तम् । अध्वराणां ।
गोपाम् । अमृतस्य । दीदिविम् ।
वर्धमानम् । सि । दमे ॥

8 rájantam adhvarāṇām,
gopām ṛtásya dídivim,
várdhamānam sué dāme.

(to thee) ruling over sacrifices, the
shining guardian of order, growing in
thine own house.

rájantam : this and the other accusatives in this stanza are in agreement with **tvā** in the preceding one. **adhvarāṇām** : governed by the preceding word, because verbs of ruling take the gen. (202 A a); the final syllable **ām** must be pronounced with a slur equivalent to two syllables (like a vowel sung in music). **go-pām** : one of the many m. stems in final radical **ā** (p. 78), which in Skt. is always shortened to **a** (as **go-pa**). **ṛtá** means the regular order of nature, such as the unvarying course of the sun and moon, and of the seasons ; then, on one hand, the regular course of sacrifice (rite) ; on the other, moral order (right), a sense replaced in Skt. by **dharma**. Agni is specially the guardian of **ṛtá** in the ritual sense, because the sacrificial fire is regularly kindled every day ; Varuṇa (vii. 86) is specially the guardian of **ṛtá** in the moral sense. **várdhamānam** : growing in thine own house, because the sacrificial fire after being kindled flames up in its receptacle on the altar. **své** : to be read as **sué** ; this prn. meaning *own* refers to all three persons and numbers in the RV., *my own, thy own, his own*, &c. (cp. p. 112 c). **dāme** : this word (= Lat. *domu-s*) is common in the RV., but has disappeared in Skt.

९ स नः पितेर्व सुनवे
ऽस्यै सुपायनो भव ।
सर्वस्वा नः स्वस्त्यै ॥

सः । नः । पिताऽहं । सुनवे ।
अस्यै । सुऽउपायनः । भव ।
सर्वस्व । नः । स्वस्त्यै ॥

9 sá naḥ pitéva sūnāve,
Ágne, sūpāyanó bhava ;
sācasvā naḥ suastāye.

So, O Agni, be easy of access to us,
as a father to his son ; abide with us
for our well-being.

sá is here used in its frequent anaphoric sense of *as such, thus* (p. 294 b). **naḥ** enc. dat. (109 a) parallel to **sūnāve**. **pitá iva** : the enc. pcl. **iva** is regularly treated by the Pada text as the second member of a cd. ; in the RV. **pitṛ** is usually coupled with **sūnú**, **mātṛ** with **putrá**. **sūnāvé** : this word as written in the Samhitā text appears with two Udattas, because the Udatta of the elided **á**

is thrown back on the preceding syllable (p. 465, 8); but this á must be restored, as the metre shows, and *sūnāve Ágne* read. Though *a* is elided in about 75 per cent. of its occurrences in the written *Saṃhita* text, it remains in the rest; it must be pronounced in about 99 per cent. (cp. p. 23, f. n. 4 and 5). The vowel Sandhi which is invariably applied between the final and initial sounds of the two Pādas of a hemistich, must always be resolved to restore the metre. This is another indication (see note on *Ágne* in 6b) that the second and the first Pāda were originally as independent of each other as the second and the third. On the accentuation of *sūpāyaná* as a Bv. see p. 455, c a. *sácasvā*: this verb (which is exclusively Vedic) is construed with the acc. (here *nas*) or the inst.; the vowel of *sva*, the ending of the 2. s. ipv. *Ā*., is here (like many other final vowels) lengthened in the *Saṃhita*, but is regularly short in the Pāda text. ~~astáye~~ must be read as *su-astáye*; it has the sense of a final dat. (200 B 2). It is not analysed in the Pāda text because *asti* does not occur as an independent nominal stem.

SAVITṚ

This god is celebrated in eleven entire hymns and in many detached stanzas as well. He is pre-eminently a golden deity: the epithets golden-eyed, golden-handed, and golden-tongued are peculiar to him. His car and its pole are golden. It is drawn by two or more brown, white-footed horses. He has mighty golden splendour which he diffuses, illuminating heaven, earth, and air. He raises aloft his strong golden arms, with which he arouses and blesses all beings, and which extend to the ends of the earth. He moves in his golden car, seeing all creatures, on a downward and an upward path. Shining with the rays of the sun, yellow-haired, Savitṛ raises up his light continually from the east. His ancient paths in the air are dustless and easy to traverse, and on them he protects his worshippers; for he conveys the departed spirit to where the righteous dwell. He removes evil dreams, and makes men sinless; he drives away demons and sorcerers. He observes fixed laws; the waters and the wind are subject to him. The other gods follow his lead; and no being can resist his will. In one stanza (iii. 62, 10) he is besought to stimulate the thoughts of worshippers who desire to think of the glory of god Savitṛ. This is the celebrated *Sāvitrī* stanza which has been a morning prayer in India for more than three thousand years. Savitṛ is often distinguished from *Sūrya* (vii. 68), as when he is said to shine with the rays of the sun,

to impel the sun, or to declare men sinless to the sun. But in other passages it is hardly possible to keep the two deities apart.

Savitṛ is connected with the evening as well as the morning; for at his command night comes and he brings all beings to rest.

The word Savitṛ is derived from the root *sū* to *stimulate*, which is constantly and almost exclusively used with it in such a way as to form a perpetual play on the name of the god. In nearly half its occurrences the name is accompanied by *devá* *god*, when it means the 'Stimulator god'. He was thus originally a solar deity in the capacity of the great stimulator of life and motion in the world.

i. 35. In this hymn Savitṛ appears as the regulator of time, bringing day and especially night.

The metre of this hymn is Tristubh (p. 441), the commonest in the RV., about two-fifths of which are composed in it. It consists of four verses of eleven syllables identical in construction, and is divided into two hemistichs. The cadence (the last four syllables) is trochaic (— ∪ — ∪); the opening, consisting of either four or five syllables followed by a caesura or metrical pause, is predominantly iambic (∪ — ∪ — or ∪ — ∪ — ∪), and the break between the caesura and the cadence is regularly ∪ ∪ — or ∪ ∪. Thus the scheme of the whole normal verse is either ∪ — ∪ —, ∪ ∪ — | — ∪ — ∪ | or ∪ — ∪ — ∪, ∪ ∪ | — ∪ — ∪ |. The metre of stanzas 1 and 9 is Jagatī (p. 442), which consists of four verses of twelve syllables. The Jagatī is identical with the Tristubh verse extended by one syllable, which, however, gives the cadence an iambic character (— ∪ — ∪ ∪). In the first stanza the caesura is always after the fifth syllable, in the second Pada following the first member of a compound.

१ ह्ययामि प्रथमं स्वस्ये	ह्ययामि । अग्निम् । प्रथमम् । स्वस्ये ।
ह्ययामि मित्रावरुणाविहावसे ।	ह्ययामि । मित्रावरुणौ । इह । अवसे ।
ह्ययामि रात्रीं जगतीं निवेशनीं	ह्ययामि । रात्रीम् । जगतीः । निऽवेशनीम् ।
ह्ययामि देवं सवितारमृतये ॥	ह्ययामि । देवम् । सवितारम् । मृतये ॥

1 hváyāmi Agnīm prathamāṃ	<i>I call on Agni first for welfare;</i>
suastāye;	<i>I call on Mitra-Varuṇa here for</i>
hváyāmi Mitrāvaruṇāv ihāvase;	<i>aid; I call on Night that brings the</i>

hváyāmi Rātrīm jágato nivéś- *world to rest; I call on god Savitr*
 anīm; *for help.*
 hváyāmi devām Savitāram útá-
 ye.

hváyāmi: pr. ind. from hvā *call*; note the anaphoric repetition of this word at the beginning of each verse. prathamām is in apposition to Agním. su-astáye: this, ávase, and útáye are final datives (p. 314, B 2); the last two words are derived from the same root, *av help*. svastí (cp. note on i. 1, 9 c) evidently means *well-being*; by Sāyaṇa, following Yaska (Nirukta, iii. 21), it is explained negatively as a-vināśa *non-destruction*. Mitrā-vāruṇā: one of the numerous Dvandvas both members of which are dual and accented (p. 269); note that Dv. cds. are not analysed in the Pada text. ihāvase for ihá ávase: on the accent see p. 464, 17, 1. jágatas: the objective gen. (p. 320, B 1 b), dependent on nivéśanīm = that causes the world to 'turn in' (cp. x. 127, 4. 5): the cs. niveśáyan is applied to Savitr in the next stanza.

१ आ कृष्णेन रजसा वर्तमानो	आ । कृष्णेन । रजसा । वर्तमानः ।
निवेशयन्मृतं मर्त्यं च ।	निवेशयन् । अमृतम् । मर्त्यम् । च ।
हिरण्येन सविता रथेना	हिरण्येन । सविता । रथेन ।
देवो याति भुवनानि पश्यन् ॥	आ । देवः । याति । भुवनानि । पश्यन् ॥

2 á kṛṣṇéna rájasā vartamāno,	<i>Rolling hither through the dark</i>
niveśáyann amṛtam mártiām	<i>space, laying to rest the immortal</i>
ca,	<i>and the mortal, on his golden car</i>
hiranyáyena Savitá ráthena,	<i>god Savitr comes seeing (all) crea-</i>
á devó yāti bhūvanāni páśyan.	<i>tures.</i>

á vartamānas: the prp. may be separated from a pt. as from a finite vb., p. 462, 13 a; when it immediately precedes, as in *niveśáyan*, it is usually compounded, *ibid.* kṛṣṇéna rájasā: = *through the darkness*; loc. sense of the inst., 119 A 4. amṛtam mártiām ca a. m. used collectively = *gods and men*. ráthená must of course be read ráthena/á; see note on Ágne, i. 1, 9 b. á devó yāti: cp. note

on á ihá vaksati, i. 1, 2 c. In this and the two following stanzas Savitr is connected with evening.

३ याति देवः प्रवता यात्युदता याति देवः । प्रवता । याति । उदवता ।
 याति सुधाभ्यां यजतो हरिभ्याम् । याति । सुधाभ्याम् । यजतः । हरिभ्याम् ।
 आ देवो याति सविता परावतो आ । देवः । याति । सविता । परावतः ।
 ऽप विद्या दुरिता बार्धमानः ॥ अप विद्या । दुःहता । बार्धमानः ॥

३ yāti deváh pravátā, yāti ud- *The god goes by a downward, he*
 vātā ; *goes by an upward path ; adorable*
 yāti śubhrābhyām yajató hāri- *he goes with his two bright steeds.*
 bhyām. *God Savitr comes from the distance,*
 á devó yāti Savitá parāvato, *driving away all hardships.*
 ápa víśvā duritā bādhamānaḥ.

In this stanza a Jagatī verse is combined with a Tristubh in each hemistich. This is quite exceptional in the RV. : see p. 445, β 1 and f. n. 7. pra-vāt-ā and ud-vāt-ā : local sense of the inst. (199 A 4); note that the suffix vat (p. 263) is in the Pada text treated like the second member of a cd. The downward and upward path refer to the sun's course in the sky. The second yāti is accented as beginning a new sentence. hāribhyām : inst. in sociative sense; cp. devébhis in i. 1, 5. On the different treatment of śubhrābhyām and hāribhyām in the Pada text see note on pūrvebhis in i. 1, 28. parāvato ὁ pa : see note on Ágne in i. 1, 9. parāvatas : abl. with verb of motion (201 A 1). ápa bādhamānas : cp. note on á in 2 c. víśvā duritā : this form of the n. pl. is commoner in the RV. than that in āni ; p. 78, f. n. 14.

४ अभिवृतं छग्निर्विद्यक्ष्णं अभिवृतम् । छग्निः । विद्यक्ष्णम् ।
 हिरण्यस्य यजतो बृहन्तम् । हिरण्यस्यम् । यजतः । बृहन्तम् ।
 आस्त्राद्रथं सविता विचभानुः आ । आस्त्रात् । रथम् । सविता । विच
 छन्धा रवांसि तविषीं दधानः ॥ ऽभानुः ।
 छन्धा । रवांसि । तविषीम् । दधानः

- 4 abhīṣṛtaṃ kṛśānair, viśvārū- *His car adorned with pearls,*
 paṃ, *omni-form, with golden pins, lofty,*
 hiraṇyasaṃyam, yajato bṛhān- *the adorable Savitṛ brightly*
 taṃ, *lustrous, putting on the dark spaces*
 āsthād rātham Savitā citrā- *and his might, has mounted.*
 bhānuḥ,
 kṛṣṇā rājāmsi, tāviṣīm dādadhā-
 naḥ.

The final vowel of abhi is lengthened in the Saṃhitā text, as often when a long vowel is favoured by the metre. The prp. is also accented, this being usual when a prp. is compounded with a pp. (p. 462, 13 b). kṛśānais: stars are probably meant, as is indicated by x. 68, 11: 'the Fathers adorned the sky with stars, like a dark horse with pearls'. viśvā-rūpaṃ: on the accent cp. note on i. 1, 4 b. -saṃyam: inflected like rathī, p. 87; the sāmi is probably a long pin fixed at each end of the yoke to prevent its slipping off the horse's neck. āsthāt: root ao. of sthā. kṛṣṇā rājāmsi: = *darkness*. dādadhānas (pr. pt.; the pf. would be dādadhānas) governs both rājāmsi and tāviṣīm = *clothing himself in darkness* (cp. 2 a) *and might*, that is, bringing on evening by his might.

५ वि जनाञ्छावाः श्रितिपादौ वि । जनान् । श्लावाः । श्रितिपादः ।

अख्यन्

अख्यन् ।

रथं हिरण्यप्रउगं वहन्तः ।

रथम् । हिरण्यप्रउगम् । वहन्तः ।

शश्वद्विशः सवितुर्देव्यस्त्रो-

शश्वत् । विशः । सवितुः । देव्यस्त्र ।

पस्त्रे विश्वा मुवन्तानि तस्युः ।

उपऽस्त्रे । विश्वा । मुवन्तानि । तस्युः ।

5 vi jānāñ chyāvāḥ śitipādo
 akhyaṇ,
 rātham hiraṇyapraūgam vāh-
 antaḥ.

śāsavad viśaḥ Savitūr dāiviasya
 upāsṭhe viśvā bhūvanāni ta-
 sthuh.

His dusky steeds, white-footed,
drawing his car with golden pole,
have surveyed the peoples. For
ever the settlers and all creatures
have rested in the lap of divine
Savitṛ.

vi : separated from *vb* ; see note on *á vakṣati*, i 1, 2 c. *jánāfi chyāvāh* : for *jánān áyāvāh* (40, 1). *áti-pádas* : on the accentuation of this *Bv*. on the final member, see p. 455, c a. Note that the initial *a* of *akhyān* remains after *o* (cp. note on i 1, 9 b). *akhyān* : a *ao.* of *khyā see* (p. 168, a 1), cp. 7 a and 8 a, and *páśyan* in 2 d ; the *ao.* expresses a single action that has just taken place (p. 845 C) ; the *pf.* *tasthur* expresses an action that has constantly (*śásvat*) taken place in the past down to the present (113 A a). In *-prañgam* (analysed by the *Pada* text of x. 130, 3 as *pra-uga*), doubtless = *pra-yugam* (as explained in a *Prātiśākhya*), there is a remarkable hiatus caused by the dropping of *y*. *viśvā bhūvanāni*. here the old and the new form of the *n. pl.* are used side by side, as very often. On the Sandhi of *dāivyasyopásthe* cp. note on *Ágne*, i 1, 9 b. *dāivya* *divine* is a variation of the usual *devā* accompanying the name of *Savitṛ*. *upásthe* : the idea that all beings are contained in various deities, or that the latter are the soul (*ātmā*) of the animate and inanimate world, is often expressed in the *RV*.

६ तिस्रो द्यावः सवितुर्द्वा उपस्थौ	तिस्रः । द्यावः । सवितुः । द्वौ । नपःस्था ।
एका यमस्य सुवने विराषाट् ।	एका । यमस्य । सुवने । विराषाट् ।
आणि न रथ्यममृताधि तस्थुर्	आणिम् । न । रथ्यम् । अमृता । अधि ।
इह ब्रवीतु य उ तच्चिकेतत् ॥	तस्थुः ।
	इह । ब्रवीतु । यः । उं इति । तत् । चिकेतत् ॥

6 *tisrō dyāvāh* ; *Savitūr dvā upāsthām*, (There are) three heavens : two (are) the laps of *Savitṛ*, one overcoming men, (is) in the abode of *Yama*. *ekā Yamāśya bhūvane virāṣāt*. *āṇīm ná rāthyam amṛtādhi tasthur* : *Yama*. All immortal things rest (on him) as on the axle-end of a car : let him who may understand this tell it here.

The interpretation of this stanza is somewhat difficult ; for it is meant, as the last *Pada* indicates, as an enigma (like several others in the *RV*). The first *Pada* is evidently intended to explain the

last two of the preceding stanza : of the three worlds Savitr occupies two (air and earth). The second Pāda adds : the third world (the highest heaven) is the abode of Yama, in which dwell men after death (that is, the Pitrs). The third Pāda means : on Savitr, in these two (lower) worlds, the gods rest. *dyāvas* : N. pl. of *dyó*, here f. (which is rare) ; probably an elliptical pl. (193, 3 a) = heaven, air, and earth. *dvā* : for *dváu* before u (22) ; after *tisró dyāvaḥ* the f. form *dvé* should strictly be used (like *ékā* in b), but it is attracted in gender by the following *upāsthā* (cp. 194, 3). *upāsthām* : the dual ending *ā* (which in the RV. is more than seven times as common as *au*), appears before consonants, in *pausa* at the end of a Pāda, and in the middle of a Pāda before vowels, with which it coalesces. Here it is nasalized (as often elsewhere) before the initial vowel of the following Pāda to avoid the hiatus ; this is another indication (cp. note on *Ágne*, i. 1, 9 b) that there was in the original text of the RV. no vowel Sandhi between the Pādas of a hemistich. *virā-sāt* : N. s. of *virā-sáh* (81 b), in which there is cerebralization of s by assimilation to the final cerebral *ṣ* (for -sāt) ; in the first member the quantity of the vowels (for *vīra*) is interchanged for metrical convenience ; the Pāda text does not analyse the cd. because the form *virā* does not occur as an independent word (cp. note on *ṛtvij*, i. 1, 1 b). *amṛtā* : n. pl. = the gods. *ānīp ná* : on him, as the car rests on the two ends of the axle which pass through the nave of the wheels. *ádhi tasthur* : the pf. of *sthā* here takes the acc. by being compounded with *ádhi* ; in *ō d* the simple verb takes the loc. The third Pāda is only a modification in sense of 5 c d. *bravītu* : 3. s. ipv. of *brū* *speak* (p. 143, 3 c). The pcl. u is always written in the Pāda text as a long vowel and nasalized : *ūṁ iti*. *oiketāt* : pf. sb. of *cit observe*.

७ वि सुप॒त्नीं अ॒न्तरि॑चा॒ख्यद्
ग॒मीर॑वे॒पा अ॒सुरः॑ सु॒नी॒धः ।
क्वे॒द॒र्णी सूर्यः॑ क॒श्चित्
क॒त॒मां वां र॒श्मिर॑स्त्वा त॒तान् ॥

वि । सु॒प॒त्नीः । अ॒न्तरि॑चा॒णि । अ॒ख्यत् ।
ग॒मीर॑वे॒पाः । अ॒सुरः॑ । सु॒नी॒धः ।
क्वे॒द॒र्णीम् । सूर्यः॑ । कः । चि॒त् ।
क॒त॒माम् । वाम् । र॒श्मिः । अ॒स्त्वा । वा ।

त॒तान् ॥

7 ví suparṇó antárikṣāṇi akhyad,
gabhírāvepā ásurāḥ sunīthāḥ.
kvédānīm sūriāḥ? kás ciketa?
katamām dyām raśmīr asyā
tatāna?

*The bird has surveyed the atmo-
spheric regions, the divine spirit, of
deep inspiration, of good guidance.
Where is now the sun? Who has
understood (it)? To what heaven
has his ray extended?*

7-9 deal with Savitr as guiding the sun.

ví . . . akhyat : cp. 5 a and 8 a. suparṇās : Savitr is here called a bird, as the sun-god Surya (vii. 68) often is. On the accent of this Bv. and of su-nīthās see p. 455, c a. antárikṣāṇi : equivalent to kṛṣṇā rájāṃsi (4 d), the aerial spaces when the sun is absent. ásuras : this word, which is applied to various gods in the RV., but especially to Varuṇa, and in the Avesta, as *ahura*, is the name of the highest god, means a divine being possessed of occult power; towards the end of the Rigvedic period it gradually lost this sense and came to mean a higher hostile power, celestial demon. su-nīthās : *guiding well* here means that the sun illumines the paths with his light. kvédānīm : when an independent Svarita is in the Saṃhita text immediately followed by an Udatta, the Svarita vowel, if long, has added to it the figure 8, which is marked with both Svarita and Anudatta (p. 450 b). idānīm : *now* = *at night*. ciketa : pf. of cit *observe* (139, 4). dyām : acc. of dyó (p. 94, 3), here again (cp. 6 a) f. asyā : = asya á. tatāna : pf. of tan *stretch* (cp. 137, 2 b). The question here asked, where the sun goes to at night, is parallel to that asked about the stars in i. 24, 10: 'those stars which are seen at night placed on high, where have they gone by day?'

८ ऋषी ब्रह्मकुम्भः पृथिव्यात्
वी धन्वं द्यौर्वना सप्त सिन्धून् ।
हिरण्यः सविता देव आनाद्
हधद्गता हानुषे वार्षीणि ॥

ऋषी । वि । ब्रह्मात् । कुम्भः । पृथिव्याः ।
वी । धन्वं । द्यौर्वना । सप्त । सिन्धून् ।
हिरण्यः सविता । देवः । आ ।
हनात् ।
हधत् । रता । हानुषे । वार्षीणि ॥

- 8 aṣṭāu ví akhyat kakúbhaṇṇprthi- *He has surveyed the eight peaks*
 vyās, *of the earth, the three waste lands,*
 trí dhánva, yójanā, captá sín- *the leagues, the seven rivers.*
 dhūn. *Golden-eyed god Savitr has come,*
 hiranyākṣāḥ Savitá devá ágād, *bestowing desirable gifts on the*
 dádhad rátñā dāsūṣe vāriāni. *worshipper.*

The general meaning of this stanza is that Savitr surveys all space: the mountains, the plains, the rivers, and the regions between heaven and earth. aṣṭāu: 106 b. prthivyās: on the accentuation see p. 458, 2. trí: n. pl. (105, 3) to be read disyllabically. dhánva: acc. pl. of dhánvan n., 90, 3 (p. 70; cp. p. 67, bottom). The long syllable after the caesura in b and d (— — for — —) is rare in the RV. (p. 440, 4 B). yójanā: probably the thirty leagues that Dawn traverses in the sky (i. 123, 8), the number of each of the other features being expressly stated. hiranyākṣās: the accent of this cd. as a Bv. is quite exceptional: p. 455 c. á-agāt: root ao. of gā go. dádhad: on the accent cp. 127, 2; on the formation of the stem, 156.

- ९ हिरं॒खपा॒णिः स॒वि॒ता वि॒र्च॒र्षे॒णिर् हिरं॒ख॒ऽपा॒णिः । स॒वि॒ता । वि॒र्च॒र्षे॒णिः ।
 उ॒मे द्या॒वापृ॒थि॒वी अ॒न्तरी॑यते । उ॒मे इति॑ । द्या॒वापृ॒थि॒वी इति॑ । अ॒न्तः ।
 अपा॒मी॒वां बा॒धते॑ वेति॒ सूर्य॑म् ई॒यते॑ ।
 अ॒भि कृ॒ष्णेन॑ रज॒सा द्या॒मृ॒णोति॑ ॥ अप॑ । अ॒मो॒वा॒न् । बा॒धते॑ । वेति॑ । सूर्य॑म् ।
 अ॒भि । कृ॒ष्णेन॑ । रज॒सा । द्या॒म् । अ॒मृ॒णोति॑ ॥

- 9 hiraṇyāpāṇiḥ Savitá vícarṣaṇir *Golden-handed Savitr, the active,*
 ubhé dyāvāprthivī antár iyate. *goes between both heaven and earth.*
 āpāmīvaṃ bādhat; vētisūriam; *He drives away disease; he guides*
 abhi kṛṣṇēna rajasā dyām ṛṇoti. *the sun; through the dark space he*
penetrates to heaven.

Dyāvā-prthivī: with the usual double accent of Devatā-dvandvas (p. 457, e β) and not analysed in the Pada text (cp. note on 1 b). Its final i, as well as the e of ubhé, being Pragṛhya (25 a, 26 a), is followed by iti in the Pada text (p. 25, f. n. 2). antár (46) com.

bined with 1 go governs the acc. ; cp. the two laps of Savitr in 6 a. *ápa bádhatē* : he drives away disease, cp. 8 d ; contrary to the general rule (p. 466, 19 A) the vb. is here accented ; this irregularity not infrequently occurs when in the same Pada a compound verb is immediately followed by a simple vb. *véti* : accented because it begins a new sentence ; Savitr guides the sun : cp. 7 c. *kṛṣṇéna rájasā* : cp. 2 a and 4 d. *abhí . . . dyám ṛṇoti* : cp. 7 d. The metre of d is irregular : it is a *Tristubh* of twelve syllables, the first two syllables (*abhí*) taking the place of a long one. Cp. p. 441, 4 a and p. 445, B 1.

१० हिरण्यहस्तो असुरः सुनीधः	हिरण्यहस्तः । असुरः । सुनीधः ।
सुमृत्कीकः स्वर्वा यात्वर्वाह ।	सुमृत्कीकः । स्वर्वान् । यातु । स्वर्वाह ।
अपसेधन्वसो यातुधानान्	अपसेधन् । रत्सः । यातुधानान् ।
अस्त्रदिवः प्रतिदोषं गृणानः ॥	अस्त्रात् । देवः । प्रतिदोषम् । गृणानः ॥

10 hīraṇyahasto ásurah sunītháh,	<i>Let the golden-handed divine</i>
sumṛṭkīkáh svárvā yātu arvāh.	<i>spirit, of good guidance, most</i>
apasédhan rakṣáso yātudhánān,	<i>gracious, aiding well, come hither.</i>
ásthād deváh pratidoṣām gṛṇā-	<i>Chasing away demons and sorcerers,</i>
náh.	<i>the god being lauded has arisen</i>
	<i>towards eventide.</i>

ásuras : cp. 7 b. *svávān* : the analysis of the Pada text, *svá-vān* = *possessed of property*, is followed by Sayana who renders it by *dhanavān wealthy* ; this would mean that Savitr bestows wealth (cp. *dádhad rátnā* in 8 d, and vi. 71, 4 *á dāśúṣe suvāti bhúri vāmám he, Savitr, brings much wealth to the worshipper*). This nom. occurs several times in the RV., and is always analysed in the same way by the *Padapāṭha*. On the other hand, three oblique cases of *su-ávas giving good help* occur (*svávasam, svávasā, svávasas*). Roth takes *svávān* to be a nom. of this stem irregularly formed by analogy for *su-ávas* (cp. 83, 2 a). I follow the Pada text as the meaning is sufficiently good. Final *ān*, which regularly becomes *ām* before vowels (39), sometimes undergoes the same change before *y* (40, 4). *rakṣásas* has the accent of a m. in *as* (83, 2 a) ; the n. form is *rákṣāmsi*. *yātudhánān* is added, as is often the case, without

a connecting ca: cp. note on *rayīm*, in i. 1, 8 a; note that the Sandhi of *ān* before vowels (89) does not apply at the end of an internal Pada. If *Savitṛ* in this stanza is connected with morning rather than evening, *āsthāt* would here be equivalent to *ūd asthāt*; cp. RV. vi. 71, 4: *ūd u syá devāḥ Savitā dāmunā hīraṇyapāṇiḥ pratidoṣām āsthāt* that god *Savitṛ*, the domestic friend, the golden-handed, has arisen towards eventide; it may, however, be equivalent to *ā asthāt*, that is, he has mounted his car, cp. 4 c. *gr̥ṇānās*: pr. pt. *Ā.*, with ps. sense, of 1. *gr̥ sing*, greet.

११ ये ते पन्थाः सवितः पूर्वासां ये । ते । पन्थाः । सवितरिति । पूर्वासां ।
 ररेणवः सुहता अन्तरिक्षे । अरेणवः । सुहताः । अन्तरिक्षे ।
 तेभिर्नो अद्य पथिभिः सुगेभी तेभिः । नः । अद्य । पथिऽभिः सुगेभिः ।
 रक्षा च नो अधि च ब्रूहि देव ॥ रक्ष । च । नः । अधि । च । ब्रूहि । देव ॥

11 *yé tepánthāḥ, Savitāḥ, pūrvāśā,* Thine ancient paths, O Savitr,
areṇávaḥ súkṛtā antárikṣe, the dustless, the well made, in the
tébhir nō adyá pathibhiḥ sugé- air, (going) by those paths easy to
bhī traverse protect us to-day, and speak
rákṣā ca no, ádhi ca brūhi, for us, O god.
deva.

te: the dat. and gen. of *tvám*, is always unaccented; while *té*, N. pl. m. and N. A. du. f. n. of *tá*, is always *té*. *pánthās*: N. pl. of *pánthā*, m. *path*, which is the only stem (not *pánthān*) in the RV. (99, 1 a). *Savitāḥ*: when final Visarjanīya in the Samhitā text represents original *r*, this is always indicated by the word being written with *r* followed by *iti* in the Pada text; here *Savitar itī*. *reṇávas*: the initial *a* must be restored (see note on *Ágne*, i. 1, 9 b; but *a* is not elided after *o* in *c* and *d*); on the accent of a Bv. formed with privative *a*, see p. 455, c a. *sú-kṛtās*: Karmadhārayas, in which the first member is an adv. and the last a pp., accent the former; p. 456, 1 a. *tébhis*: inst. of *tá*, p. 106: p. 457, 11 b. In *c* *nō adyá* should be pronounced because *e* and *o* are shortened before *a* (p. 437, a 4); this rule does not apply when *e* and *o* are separated from *a* by the caesura; hence in *d* *ádhi* should be pronounced. *sugébhi*: see 47. The final *a* of *rákṣā* is lengthened because the

second syllable of the Pāda favours a long vowel. *śdhr̥ . . . brūhi : be our advocate ;* the meaning of this expression is illustrated by other passages : in i. 123, 3 Savitr̥ is besought to report to Sūrya that his worshippers are sinless ; in vii. 60, 2 Sūrya is implored to make a similar report to the Ādityas.

MARÚTAS

This group of deities is prominent in the RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūṣan (vi. 54). They form a troop (*gaṇá, śárdhas*), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 33) and of Pṛ́ṣni, who is a cow (probably representing the mottled storm-cloud). They are further said to have been generated by Vāyu, the god of Wind, in the wombs of heaven, and they are called the sons of heaven ; but they are also spoken of as self-born. They are brothers equal in age and of one mind, having the same birthplace and the same abode. They have grown on earth, in air, and in heaven, or dwell in the three heavens. The goddess Rodasī is always mentioned in connexion with them ; she stands beside them on their car, and thus seems to have been regarded as their bride.

The brilliance of the Maruts is constantly referred to : they are golden, ruddy, shine like fires, and are self-luminous. They are very often associated with lightning : all the five compounds of *vidyút* in the RV. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet *ṛ̥ṣṭi-vidyut lightning-speared* shows. They also have golden axes. They are sometimes armed with bows and arrows, but this trait is probably borrowed from their father Rudra. They wear garlands, golden mantles, golden ornaments, and golden helmets. Armlets and anklets (*khāḍi*) are peculiar to them. The cars on which they ride gleam with lightning, and are drawn by steeds (generally feminine) that are ruddy or tawny, spotted, swift as thought. They are great and mighty ; young and unaging ; dustless, fierce, terrible like lions, but also playful like children or calves.

The noise made by them, and often mentioned, is thunder and the roaring of the winds. They cause the mountains to quake and the two worlds to tremble ; they rend trees, and, like wild elephants, devour the forests. One of their main activities is to shed rain : they cover the eye of the sun with rain ; they create darkness with the cloud when they shed rain ; and they cause the heavenly pail and the streams of the mountains to pour. The waters they shed are often clearly connected with the thunder

storm. Their rain is often figuratively called milk, ghee, or honey. They avert heat, but also dispel darkness, produce light, and prepare a path for the sun.

They are several times called singers: they are the singers of heaven; they sing a song; for Indra when he slew the dragon, they sang a song and pressed Soma. Though primarily representing the sound of the winds, their song is also conceived as a hymn of praise. Thus they come to be compared with priests, and are addressed as priests when in the company of Indra.

Owing to their connexion with the thunderstorm, the Maruts are constantly associated with Indra (ii. 12) as his friends and allies, increasing his strength and prowess with their prayers, hymns, and songs, and generally assisting him in the fight with Vṛtra. Indra indeed accomplishes all his celestial exploits in their company. Sometimes, however, the Maruts accomplish these exploits alone. Thus they rent Vṛtra joint from joint, and disclosed the cows.

When not associated with Indra, the Maruts occasionally exhibit the maleficent traits of their father Rudra. Hence they are implored to ward off the lightning from their worshippers and not to let their ill-will reach them, and are besought to avert their arrow and the stone which they hurl, their lightning, and their cow- and man-slaying bolt. But like their father Rudra, they are also supplicated to bring healing remedies. These remedies appear to be the waters, for the Maruts bestow medicine by raining.

The evidence of the RV. indicates that the Maruts are Storm-gods. The name is probably derived from the root *mar*, to *shine*, thus meaning 'the shining ones'.

i. 85. Metre: Jagatī; 5 and 12 Triṣṭubh.

१ प्र धे शुभन्ति जगद्यो न सप्तयो	प्र । धे । शुभन्ति । जगद्यः । न । सप्तयः ।
यामन्नुद्रस्त्वं सूनवं सुदंससः ।	यामन् । उद्रस्त्वं । सूनवं । सुदंससः ।
रोदसी हि मरुतश्चक्रिरे वृधि	रोदसी इति । हि । मरुतः । चक्रिरे ।
मदन्ति कीरा विदधेषु घुष्वयः ॥	वृधि ।
	मदन्ति । कीराः । विदधेषु । घुष्वयः ॥

1 prá yé śumbhante, jānayo ná,	* The wondrous sons of Rudra,
śáptayo	the racers, who on their course
yāman, Rudráśya sūnávaḥ su-	adorn themselves like women, the
dāmsasah,	Maruts have indeed made the two

ródasī hī Marútaś cakriré vr- *worlds to increase. The impetuous*
dhé. *heroes rejoice in rites of worship.*

mádanti vīrá vidátheṣu ghṛṣva-
yaḥ.

jánayas: 99, 1 a. yáman: loc., 90, 2. sudámsasas: accent, p. 455, 10 c a. cakriré: 8. pl. \bar{A} . pf. of kr; with dat. inf., p. 334, b. mádanti: with loc., 204, 1 a. vidátheṣu: the etymology and precise meaning of this word have been much discussed. It is most probably derived from vidh *worship* (cp. p. 41, f. n. 1), and means *divine worship*.

२ त उचितासो महिमानमाश्रत ते । उचितासः । महिमानम् । आश्रत ।
दिवि रुद्रासो अधि चक्रिरे सद् । दिवि । रुद्रासः । अधि । चक्रिरे । सद्ः
अर्चन्तो अर्के जनयन्त इन्द्रियम् अर्चन्तः । अर्कम् । जनयन्तः । इन्द्रियम् ।
अधि त्रियो दधिरे पृथ्निमातरः ॥ अधि । त्रियः । दधिरे । पृथ्निमातरः ॥

३ tá ukṣitāso mahimānam āśata: *They having waxed strong have*
divīRudrāsoādhi cakrire sādah. *attained greatness: in heaven the*
ārcanto arkāṃ, janāyanta indri- *Rudras have made their abode.*
yām, *Singing their song and generating*
ādhi śriyo dadhire Pṛṣnimā- *the might of Indra, they whose*
tarah. *mother is Pṛṣni have put on glory.*

tá: N. pl. m. of tá *that*, 110. ukṣitāsas: pp. of 2. ukṣ (= vakṣ)
grow. āśata: 8. pl. \bar{A} . root ao. of amś *attain*. Rudrāsas: the
Maruts are often called 'Rudras' as equivalent to 'sons of Rudra'.
ādhi: prp. with the loc. divī; 176, 2. janāyanta indriyām: that
is, by their song. ādhi dadhire: 8. pl. \bar{A} . pf. of ādhi dhā, which
is especially often used of putting on ornaments. śriyas: A. pl. of
śrī *glory*; referring to the characteristic brilliance of the Maruts.

३ गोमातरो यक्षुमयन्ते अज्जिमिन् गोमातरः । यत् । मुमयन्ते । अज्जिमिन् ।
तनुषु मुधा दधिरे विवर्कतः । तनुषु । मुधाः । दधिरे । विवर्कतः ।
बाधन्ते विश्वमभिमातिनमप बाधन्ते । विश्वम् । अभिमातिनम् । अप ।
वर्त्मानि एषाम् । वर्त्मानि । एषाम् । अनु । रीयते । धृतम् ॥

8 gómātaro yāc chubháyantē afijí-
bhis,
tanúṣu śubhrā dadhire virúk-
mataḥ.
bādhante víśvam abhimātinam
ápa.
vārtmāni eṣām ānu rīyate
ghṛtām.

*When they whose mother is a cow
deck themselves with ornaments,
shining they put on their bodies
brilliant weapons. They drive off
every adversary. Fatness flows
along their tracks.*

gómātaras : as the sons of the cow Práni. yāc chubháyante :
Sandhi, 58. dadhire : pf. with pr. sense, *they have put on* = *they wear*.
ápa : prp. after the vb. and separated from it by other words,
191 f; p. 468, 20. ānu rīyate : 3. pl. Ā. pr. of rī *flow*. ghṛtām :
ghee = fertilizing rain. The meaning of d is : the course of the
Maruts is followed by showers of rain. eṣām : unemphatic G.
pl. m. of ayām, p. 452, 8 B c.

४ वि ये भ्राजन्ते सुमंखास ऋष्टिभिः वि । ये । भ्राजन्ते । सुमंखासः । ऋष्टि
प्रच्यावयन्तो अच्युता चिदोजसा । ऋभिः ।
मनोजुवो यन्मृतो रथेष्व
वृषं ब्रातासुः पृषतीरयुग्धम् ॥ मृः अच्युतः । अच्युता । चित् । मीजसा ।
मृः अच्युतः । यत् । मृतः । रथेषु । आ
वृषं ब्रातासः । पृषतीः । अयुग्धम् ॥

4 ví yé bhrájante súmakhāsa ṛṣṭi-
bhiḥ,
pracyāváyanto ácyutā cid ójasā,
manojúvo yán, Maruto, rá-
theṣu á
vṛṣavratāsaḥ pṛṣatīr áyug-
dhuam ;

*Who as great warriors shine
forth with their spears, overthrow-
ing even what has never been over-
thrown with their might : when ye,
O Maruts, that are swift as thought,
with your strong hosts, have yoked
the spotted mares to your cars,*

súmakhāsas : a Karmadhāraya ed. according to its accent (cp.
p. 455 10 c a), but the exact meaning of makhá is still somewhat
uncertain. pra-cyāváyantas : pr. pt. of ca. of cyu *move*; though
this ca., which occurs frequently in the RV., always has a long

radical vowel in the Samhita text, it invariably has a short vowel in the Padapaṭha. Marutas: change from the 8. to the 2. pra., in the same sentence, a not infrequent transition in the RV. manojúvas: N. pl. radical ū stem mano-jú, 100, II a (p. 88). rátheṣu á: 176, 2. p̐ṣatī: the spotted mares that draw the cars of the Maruts. áyugdhvam: 2. pl. A. root ao. of yuj yoke.

५ प्र यद्रथेषु पृषतीरयुग्ध्वं प्र । यत् । रथेषु । पृषतीः । अयुग्ध्वम् ।
वाजे अद्रिं मरुतो रंहयन्तः । वाजे । अद्रिम् । मरुतः । रंहयन्तः ।
उतावस्य वि सन्ति धाराम् उत । अवस्य । वि । सन्ति । धाराः ।
चर्मवोदभिर्वृन्दन्ति भूमं ॥ चर्मव । उदभिः । वि । उन्वन्ति ।
भूमं ॥

६ prá yád rátheṣu p̐ṣatīr áyugdhvam, when ye have yoked the spotted mares before your cars, speeding, O
vāje ádrim, Maruto, ramhá- Maruts, the steed in the conflict,
yantaḥ, they discharge the streams of the
utáruṣasya ví śyanti dhārās ruddy (steed) and moisten the earth
cármevodábhīr ví undanti bhū- like a skin with waters.
ma.

áyugdhvam: with loc., cp. 204, 1 b. ádrim: the Maruts hold lightning in their hands and cast a stone. utá: here comes before the first instead of the second of two clauses, as ca sometimes does (p. 228, 1). áruṣasya: the ruddy steed of heaven; cp. v. 83, 6 where the Maruts are invoked to pour forth the streams of the stallion; and in v. 56, 7 their ruddy steed (vājí áruṣaḥ) is spoken of. ví śyanti: 8. pl. pr. of sā bind; Sandhi, 67 a; change back from 2. to 8. prs.; cp. 4 c d. undanti: 8. pl. pr. of ud wet. bhūma: N. of bhūman n. earth (but bhūmán m. abundance).

६ आ वी वहन्तु सप्तयो रघुयदो आ । वः । वहन्तु । सप्तयः । रघुयदः ।
रघुपत्नानः प्र जिगात वाङ्मनिः । रघुपत्नानः । प्र । जिगात । वाङ्मनिः ।
सीदता बर्हिष्व वः सदस्कृतं सीदत । आ । बर्हिः । वः । सदः ।
माद्वयं मरुतो मध्वो अन्वसः ॥ माद्वयम् । मरुतः । मध्वः । अन्वसः ॥

6 á vo vahantu sáptayo raghu-
 syádo;
 raghupátvānaḥ prá jigāta bāhú-
 bhiḥ.
 sídatá barhīr: urú vaḥ sádas
 kṛtām.
 mādáyadhvam, Maruto, mād-
 vō ándhasaḥ.

*Let your swift-gliding racers
 bring you hither. Swift-flying come
 forward with your arms. Sit down
 on the sacrificial grass: a wide
 seat is made for you. Rejoice, O
 Maruts, in the sweet juice.*

raghu-syádas: Sandhi, 67 b. raghupátvānas: as belonging to this Pada to be taken with prá jigāta (gā go). bāhúbhis: with outstretched arms as they drive. sídata á: 2. pl. ipv. pr. of sad siṭ with prp. following (p. 468, 20). sádas: Sandhi, 43, 2 a. kṛtām: as finite vb., 208. mādáyadhvam: cs. of mad rejoice, with gen., 202 A b. mādhas: gen. n. of mādhu, p. 81, f. n. 12; the sweet juice is Soma.

७ ते 'वर्धन्त स्वतवसो महिस्वना
 नाकं तस्युह चक्रिरे सदः ।
 विष्णुर्यज्ञावद्वषणं मदच्युतं
 वयो न सोदत्तधि बर्हिषि प्रिये ॥

ते । अ॒व॒र्ध॒न्त । स्व॒त॒व॒सः । म॒हि॒स्व॒ना ।
 आ । ना॒कम् । त॒स्युः । उ॒ह । च॒क्रि॒रे । स॒दः ।
 विष्णुः । यत् । ह । आ॒व॒त् । वृ॒ष॒णम् ।
 म॒द॒च्यु॒तम् ।
 व॒यः । न । सो॒द॒त्त॒धि । ब॒र्हि॒षि ।
 प्रि॒ये ॥

7 tè 'vardhanta svátavaso mahi-
 tvaná:
 á nákaṁ tasthūr; urú cakrire
 sádaḥ.
 Viṣṇur yád dhāvad vṛṣaṇaṁ
 madacyútam,
 váyo ná sídann ádhi barhiṣi
 priyé.

*Self-strong they grew by their
 greatness: they have mounted to the
 firmament; they have made for them-
 selves a wide seat. When Viṣṇu
 helped the bull reeling with intoxi-
 cation, they sat down upon their
 beloved sacrificial grass like birds.*

tè 'vardhanta: Sandhi accent, p. 465 17, 3. mahitvaná: inst. of mahitvaná, p. 77, f. n. 3 á tasthūr: vb. of a principal sentence

accented according to p. 468, β. Viṣṇus: the mention of wide space (a conception intimately connected with Viṣṇu, cp. *uru-gāyā*, &c.) in 6 c and 7 b has here probably suggested the introduction of Viṣṇu (i. 154), who is in various passages associated with the Maruts (especially in v. 87) and who also forms a dual divinity (Índrā-Viṣṇū) with Indra. dha: Sandhi, 54. ávat: 3. s. ipf. of *av* favour; Viṣṇu helps Indra, aided by the Maruts, in his conflicts. vṛṣan: dec., 90, 1; both this word and *madacyút* are applied to Soma as well as Indra, but the meaning of the vb. *av* and the use of the ipf. are in favour of Indra being intended, the sense then being: 'when Viṣṇu and Indra, associated in conflict, came to the Soma offering, the Maruts, their companions, came also.' váyas: N. pl. of *vī bird*. sīdan: unaugmented ipf. of *sad sit*.

८ मूरां ह्वेयुधयो न जग्मयः मूराःऽहव । इत् । युयुधयः । न । ज-
 अवस्त्वो न पुतनासु येतिरे । गमयः ।
 मयन्ते विश्वा सुवना मदृशो अवस्त्वः । न । पुतनासु । येतिरे ।
 राजान इव लिषसंदृशो नरः ॥ मयन्ते । विश्वा । सुवना । मदृशः ।
 राजानःऽहव । लिषसंदृशः । नरः ॥

8 śūrā ivéd yúyudhayo ná jágma- Like heroes, speeding like war-
 yah, riors, like fame-seeking (men) they
 śravasyávo ná pñtanāsu yetire. have arrayed themselves in battles.
 bháyante vísvā bhúvanā Marúd- All creatures fear the Maruts: the
 bhio: men are like kings of terrible
 rájāna iva tveṣāsamdrśo nárah. aspect.

iva: note how this pcl. interchanges with ná in this stanza.
 yetire: 3. pl. pf. *Á*. of *yat*: 187, 2 a. bháyante: 3. pl. pr. *Á*. of
bhi fear; the pr. stem according to the *bhū* class is much commoner
 in the RV. than that according to the third class. Marúdbhya:
 201 A b. náras: the Maruts; N. pl. of *nṛ man*, 101, 1.

९ खट्वा यद्वचं मुकंतं हिरण्यं खट्वा । यत् । वचनम् । मुकुतम् । हिरु-
 यद्वचमृष्टिं खाया चवर्तयत् । ख्यम् ।

यत्त इन्द्रो नर्यपांसि कर्तवे
हृन्वृषं निरपामोष्णदर्शवम् ॥

सहस्रंभृष्टिम् । सुऽधपाः । अवर्तयत् ।
धत्ते । इन्द्रः । नरि । अपांसि । कर्तवे ।
अहन् । वृषम् । निः । अपाम् । औष्ण्यत् ।
अर्शवम् ॥

9 Tvāṣṭā yád vājraṃ sūkṛtaṃ
hiranyāyam
sahasrabhṛṣṭim suāpā āvarta-
yat,
dhattā Indro nārīpāmsi kār-
tave :
āhan Vṛtrāṃ, nīr apām aubjad
arṇavām.

When the skilful Tvāṣṭr had
turned the well-made, golden,
thousand-edged bolt, Indra took it
to perform manly deeds : he slew
Vṛtra, and drove out the flood of
waters.

The association of ideas connecting Indra with the Maruts is continued from 7 c d. That Tvāṣṭr fashioned Indra's bolt for him is mentioned, in a similar context, in i. 32, 1 c and 2 b: āhann āhim, ānv apās tatarda; Tvāṣṭā asmai vājraṃ svaryāṃ tatakṣa he slew the serpent, he released the waters; Tvāṣṭr fashioned for him the whizzing bolt. dhatté: 3. s. pr. Ā. used in the past sense (212 A 2). kártave: dat. inf. of purpose, in order to perform (kr), 211. nárýā-pāmsi is here and in viii. 96, 19 analysed by the Pada text as nārī-ápāmsi. The only possible sense of these words would be *deeds against the hero* (Vṛtra). On the other hand nárýāni appears once (vii. 21, 4) and nárýā twice (iv. 19, 10; viii. 96, 21) as an attribute of ápāmsi; the epithet nárýāpasam, analysed by the Padapāṭha (viii. 98, 1) as nárýa-apasam *doing manly deeds* is applied to Indra. It thus seems preferable to make the slight emendation nárýāpāmsi (to be read nārīápāmsi) in the Samhitā text, and nárýāápāmsi in the Pada text. nīr aubjat: 3. s. ipf. of ubj force (cp. 23 c).

१० ऊर्ध्वं शुशुद्धेऽवतं त और्वसा
दाहृहाय चित्रिमिदुर्वि पर्वतम् ।
धर्मलो बाह्वं मरुतः सुदानवो

ऊर्ध्वम् । शुशुद्धे । अवतम् । ते । और्वसा ।
दुहृहायम् । चित् । चित्रिदुः । वि ।
पर्वतम् ।

मदे सोमस्य रक्षानि चक्रिरे ॥

धमन्तः । वायम् । मरुतः । सुऽहानवः ।

मदे । सोमस्य । रक्षानि । चक्रिरे ॥

10 ūrdhvām nunudre avatām tā
ōjasā;
dādṛhāṇām oīd bibhidur vī pār-
vatam.
dhāmanto vāṇām Marutaḥ sudā-
navo

*They have pushed up the well
with might; they have split even
the firm mountain. Blowing their
pipes the bountiful Maruts have
performed glorious deeds in the
intoxication of Soma.*

māde sómasya ráñiāni cakrire.

ūrdhvām : *have pressed* (the bottom) *upward*, that is, *overturned*,
poured out; avatām : the cloud; = they have shed rain. dādṛhāṇām :
pf. pt. A. of dṛh *make firm*, with long red. vowel (189, 9), shortened
in the Pada text. bibhidur vī : p. 468, 20. párvatam : cloud
mountain; another way of saying the same thing. dhāmantas :
with reference to the sound made by the Maruts; cp. árcantas, 2 c.
māde sómasya : Indra is constantly said to perform his mighty
deeds in the intoxication of Soma, so his associates the Maruts are
here similarly described.

११ जिह्मं नुनुद्रेऽवतं तथा दिश-
सिञ्चन्त्सं गोतमाय नृष्णजे ।
आ गच्छन्तीमवसा चित्रभानवः
कामं विप्रस्य तर्पयन्त धामनिः ॥

जिह्मम् । नुनुद्रे । अवतम् । तथा । दिशः ।
असिञ्चन् । उत्तम् । गोतमाय । नृष्णजे ।
आ । गच्छन्ति ! ईम् । अवसा । चित्र
भानवः ।

कामम् । विप्रस्य । तर्पयन्त । धामनिः ॥

11 jihmām nunudre avatām tāyā
diśā :
ásificann útsam Gótamāya trṣ-
ṇāje.
ā gachantīm ávasā citrábhāna-
vaḥ :
kāmaṁ víprasya tarpayanta
dhāmabhiḥ.

*They have pushed athwart the
well in that direction : they poured
out the spring for the thirsty
Gotama. Of brilliant splendour
they approach him with help; may
they satisfy the desire of the sage
by their powers.*

jihmām : so as to be horizontal and pour out the water, much the same as ūrdhvām in 10 a. táyā díśā : this expression is obscure ; it may mean, in the quarter in which Gotama was ; cp. 199 A 4. im : him, Gotama, p. 220. víprasya : of Gotama. tarpayanta : cs. of tṛp *be pleased* ; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

१२ या वः शर्मं शशमानाय सन्ति या । वः । शर्मं । शशमानाय । सन्ति ।
 विधातूनि दाशुषे यक्षताधि । विधातूनि । दाशुषे । यक्षत । अधि ।
 अस्मभ्यं तानि मदतो वि यन्त अस्मभ्यम् । तानि । मदतः । वि । यन्त ।
 रयिं नो धत्त वृषणः सुवीरम् ॥ रयिम् । नः । धत्त । वृषणः । सुवीरम् ॥

12 yā vaḥ śārma śaśamānāya śanti, The shelters which you have for
 tridhātūni dāśuṣe yachataādhi. the zealous man, extend them three-
 asmábhyam tāni, Maruto, ví fold to the worshipper. Extend
 yanta. them to us, O Maruts. Bestow on
 rayim no dhatta, vṛṣaṇaḥ, su- us wealth together with excellent
 vīram. heroes, mighty ones.

śārma : N. pl. n. (90, 2) śaśamānāya : pf. pt. \bar{A} . of śam labour.
 tridhātūni : used appositionally (198). dāśuṣe : dat. of dāśvāms,
 157 b. yachata ādhi : prp. after vb., p. 468, 20 ; ipv. pr. of yam
 stretch. asmábhyam : p. 104. ví yanta : 2. pl. ipv. root ao. of
 yam stretch (cp. p. 172, 5). dhatta : 2. pl. ipv. of dhā put
 (p. 144 B b). su-vīram : that is, accompanied by warrior sons ; cp.
 vīrāvattamam, i. 1, 8 c.

VÍṢṆU

This deity occupies a subordinate position in the RV., being celebrated in only five or six hymns. The only anthropomorphic traits mentioned about him are the strides he takes, and the description of him as a youth vast in body who is no longer a child. The central feature of his nature consists in his three steps, connected with which are his exclusive epithets 'wide-going' (uru-gāyá) and 'wide-striding' (uru-kramá). With these steps he traverses the earth or the terrestrial spaces. Two of his steps are visible to men, but the third or highest is beyond the flight of birds or

mortal ken. His highest step is like an eye fixed in heaven; it shines brightly down. It is his dear abode, where pious men and the gods rejoice. There can be no doubt that these three steps refer to the course of the sun, and in all probability to its passage through the three divisions of the world: earth, air, and heaven. Viṣṇu sets in motion like a revolving wheel his ninety steeds (= days) with their four names (= seasons), an allusion to the three hundred and sixty days of the solar year. Thus Viṣṇu seems to have been originally a personification of the activity of the sun, the swiftly-moving luminary that with vast strides passes through the whole universe. Viṣṇu takes his steps for man's existence, to bestow the earth on him as a dwelling. The most prominent secondary characteristic of Viṣṇu is his friendship for Indra, with whom he is often allied in the fight with Vṛtra. In hymns addressed to Viṣṇu alone, Indra is the only other deity incidentally associated with him. One hymn (vi. 69) is dedicated to the two gods conjointly. Through the Vṛtra myth the Māruts, Indra's companions, are drawn into alliance with Viṣṇu, who throughout one hymn (v. 87) is praised in combination with them.

The name is most probably derived from *viṣ* be active, thus meaning 'the active one'.

i. 154. Metre: Triṣṭubh.

१ विष्णोर्नु कं वीर्याणि प्र वीचं	विष्णोः । नु । कम् । वीर्याणि । प्र ।
यः पार्थिवानि विममे रजांसि ।	वीचम् ।
यो अस्त्रमायदुत्तरं सधस्थं	यः । पार्थिवानि । विममे । रजांसि ।
विचक्रमाणस्त्रेधोरगायः ॥	यः । अस्त्रमायत । उत्तरम् । सधस्थम् ।
	विचक्रमाणः । त्रेधा । उरगायः ॥

1 Viṣṇor nū kaṃ vīrīāṇi prā vo-
cam,
yāḥ pārthivāni vimamé rājāṃsi;
yó áskabhāyad úttaram sadhá-
stham,
vicakramāṇás trēdhórugāyāḥ.

*I will now proclaim the heroic
powers of Viṣṇu, who has measured
out the terrestrial regions; who
established the upper gathering-
place, having, wide-paced, strode
out triply.*

kaṃ : this pcl. as an encl. always follows nū, sú or hí (p. 225, 2).
vīrīāṇi : the syllable preceding the so-called independent Svarita

(p. 448) is marked with the Anudatta in the same way as that preceding the Udatta; here we have, as usual, in reality the dependent Svarita, the word having to be pronounced virīṇi. *prā vocam* : inj. ao. of *vac*, 147, 8. *pārthivāni rājāmsi* : the earth and the contiguous air. *vi-mamé* : this refers to the sun traversing the universe; cp. what is said of Varuṇa in v. 85, 5 : *māneneva tasthivāñ antārikṣe vi yó mamé pṛthivīm sūryeṇa who standing in the air has measured out the earth with the sun, as with a measure.* *śkabhāyat* : ipf. of *skabh* prop; the cosmic action of supporting the sky is also attributed to Savitṛ, Agni, and other deities. *uttaram sadhāstham* : that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. *vicakram-ānās* : pf. pt. Ā. of *kram*. *tre-dhā* : with his three steps; the first syllable must be pronounced with a slur equivalent to two short syllables (८८); the resolution *tredhā urugāyāḥ* would produce both an abnormal break and an abnormal cadence (p. 441, top).

२ प्र तद्विष्णुः स्तवते वीर्येण । प्र । तत् । विष्णुः । स्तवते । वीर्येण ।
 मृगो न भीमः कुचरो गिरिष्ठाः । मृगः । न । भीमः । कुचरः । गिरिष्ठाः ।
 यस्योद्युः त्रिषु विक्रमणेषु । यस्य । उद्युः । त्रिषु । विऽक्रमणेषु ।
 अधिचिद्यन्ति भुवनानि विश्वा ॥ अधिऽचिद्यन्ति । भुवनानि । विश्वा ॥

2 *prā tād Viṣṇuḥ stavate vīryeṇa,* By reason of his heroic power,
mṛgō nā bhīmāḥ kucaró giri- like a dread beast that wanders at
sthāḥ, will, that haunts the mountains,
yasyorūṣu triṣū vikramāṇeṣu Viṣṇu is praised aloud for that :
adhiḥkiyānti bhūvanāni viśvā. he in whose three wide strides all
 beings dwell.

prā stavate : Ā. of *stu* in the ps. sense, as is often the case when the pr. stem is formed according to the first (and not the second) class. *tād* : the cognate acc. (p. 800, 4) referring to the heroic powers of Viṣṇu attributed to him in the preceding stanza. *vīryeṇa* : cp. note on *vīryāṇi* in 1 a. *mṛgās* : Sayana here interprets this

word to mean a beast of prey such as a lion; but though *bhīmá* occurs as an attribute both of *simhá lion* and of *vṛṣabhá bull* in the RV., *giriṣṭhá* is found three or four times applied to the latter and never to the former, and in the next stanza Viṣṇu is called a 'mountain-dwelling bull'; hence the simile appears to allude to a bull rather than a lion. *ku-cará*: Yāska, followed by Sayana, has two explanations of this word, *doing ill* (*ku = kutsitaṃ karma blameworthy deed*) or *going anywhere* (*kva ayam na gachati where does he not go?*). Note that the word is not analysed in the Pada text because *ku* does not occur as an independent word. *Sāyana* has two explanations of *giriṣṭhás*: *dwelling in a lofty world* or *always abiding in speech* (*giri* as loc. of *gir*) *consisting of Mantras*, &c. (!); on the inflexion see 97, 2; note that in the analysis of the Pada text the change caused by internal Sandhi in the second member is, as always, removed. *vikrámanēṣu*: note that the final vowel of the Pada must be restored at the junction with the next Pada. *adhi-kṣiyānti*: the root 1. *kṣi* follows the ad class (*kṣéti*) when it means *dwelt*, but the *bhū* class (*kṣáyati*) when it means *rule over*. With c and d cp. what is said of *Savitr* in i. 35, 5.

३ प्र विष्णवे श्रूषमेतु मन्त्रं

गिरिचितं उरुगायाय वृष्णे ।

य इदं दीर्घं प्रयतं सधस्थम्

एको विममे त्रिभिरित्यदेभिः ॥

प्र । विष्णवे । श्रूषम् । एतु । मन्त्रं ।

गिरिचितं । उरुगायाय । वृष्णे ॥

यः । इदम् । दीर्घम् । प्रयतम् । सध

स्थम् ।

एकः । विममे । त्रिभिः । इत् । पदेभिः ॥

३ prá Viṣṇave śrūṣám etu mántra,

giriṣṭita urugāyāya vṛṣṇe,

yá idám dīrghám práyataṃ sa-
dhástham

éko vimamé tribhír it padé-
bhiḥ ;

Let my inspiring hymn go forth

for Viṣṇu, the mountain-dwelling

wide-pacing bull, who alone with
but three steps has measured out

this long far-extended gathering-
place ;

śrūṣám: the *ū* must be slurred disyllabically (= *u u*). *idám sadhástham*: of course the earth as opposed to *uttaram sadhástham* in 1 c. *ékas* and *tribhis* are antithetical. *id* emphasizes the latter

word: *with only three*. The second Pāda of this stanza is parallel to the third of the preceding, the epithets in the former being applied direct to Viṣṇu, in the latter to the wild beast to which Viṣṇu is compared: *giriḁśīt* = *giriṣṭhā*; *urugāyā* = *kucarā*; *vṛṣaṇ* = *mṛgō bhīmāḥ*. This correspondence of *kucarā* (besides V.'s alternative exclusive epithet *urukramā* in 5 c and elsewhere) confirms the explanation of *urugāyā* as *wide-pacing* from *gā go* (Yāska, *mahāgatiḥ* having a *wide gait*), and not *widely sung* from *gā sing* (Sāyaṇa).

४ यस्त्र॒ ची पूर्णा॑ मधुना॒ प॒दान्	यस्त्र॒ । ची । पूर्णा॑ । मधुना॒ । प॒दानि॑ ।
अची॑यमाणा॒ स्व॒धया॒ म॒दन्ति॑ ।	अची॑यमाणा । स्व॒धया॒ । म॒दन्ति॑ ।
य उ॑ च॒ त्रि॒धातु॑ पृथि॒वीमू॒त बाम॑	यः । उ॑ । इति॑ । चि॒त्र॒धातु॑ । पृथि॒वीम् ।
एको॑ दा॒धार॒ सु॒र्वना॑नि॒ विश्वा॑ ॥	उ॒त । बाम॑ ।
	एकः॑ । दा॒धार॒ । सु॒र्वना॑नि । विश्वा॑ ॥

4 yāsya trī pūrṇā mādhanā pa-	Whose three steps filled with
dāni	mead, unfailing, rejoice in bliss ;
ākṣyamāṇā svadhāyā mādanti ;	and who in threefold wise alone
yā u tridhātu pṛthivīm utā	has supported earth and heaven,
dyām	and all beings.
éko dādhāra bhūvanāni víśvā.	

trī : n. pl. of *trī* (105, 3). *padāny* : the final vowel of the Pāda must be restored ; cp. 2 c. *pūrṇā* : cp. p. 308 d. *ākṣyamāṇā* : *never failing* in mead ; the privative *pel. a* is almost invariably accented in Karmadhārayas, p. 456 a (top) ; such negative eds. are not analysed in the Pāda text. *svadhāyā* : inst. with verbs of rejoicing (p. 308 c). *mādanti* : his footsteps rejoice, that is, those dwelling in them do so. *u* : = *also* (p. 221, 2). *tri-dhātu* : this n. form is best taken adverbially = *trechā* in 1 d, *in a threefold way*, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following *earth and heaven*. *ékas* : *alone* in antithesis to *víśvā*, cp. 3 d. *dādhāra* : pf. of *dhṛ*, with long red. vowel (139, 9), which is here not shortened in the Pāda text.

५ तदस्य प्रियमभि पाथो अञ्जानं तत् । अस्य । प्रियम् । अभि । पाथः ।
 नरो यच्च देवयवो मदन्ति । अञ्जानम् ।
 उरुक्रमस्य स हि बन्धुरित्या नरः । यच्च । देवयवः । मदन्ति ।
 विष्णोः पदे परमे मध्व उत्तः ॥ उरुक्रमस्य । सः । हि । बन्धुः । इत्या ।
 विष्णोः । पदे । परमे । मध्वः । उत्तः ॥

5 tād asya priyām abhī pātho *I would attain to that dear*
 āśyām, *domain of his, where men devoted*
 nāro yātra devayāvo mādanti: *to the gods rejoice: for that,*
 urukramāsya sā hī bāndhur *truly akin to the wide-strider, is a*
 itthā, *well of mead in the highest step*
 Viṣṇoḥ padé paramé mādhyā *of Viṣṇu.*
 útsaḥ.

abhī āśyām: op. root so. of amā reach. yātra: in the third step of Viṣṇu = heaven, where the Fathers drink Soma with Yama (cp. i. 35, 6). nāras: that is, pious men who dwell in heaven; N. pl. of nṛ, 101, 1. sā: referring to pāthas is attracted in gender to bāndhus, 194, 8. itthā: p. 218. mādhyas (gen., p. 81, n. 12): cp. 4a, where the three steps are filled with mead; but the third step is its special abode.

६ ता वां वासून्नुरमसि गमन्थी ता । वाम् । वासूनि । उरमसि । गमन्थी ।
 यच्च गावो भूरिशृङ्गा अयासः । यच्च । गावः । भूरिशृङ्गाः । अयासः ।
 अबाहु तदुदगायस्य वृष्यः । यच्च । अह । तत् । उरुदगायस्य । वृष्यः ।
 परमं पदमव माति मूरि ॥ परमम् । पदम् । अव । माति । मूरि ॥

6 tā vāṃ vāstūni uśmasi gāma- *We desire to go to those abodes*
 dhyai, *of you two, where are the many-*
 yātra gāvo bhūriśṛṅgā ayāsaḥ: *horned nimble kine: there indeed*
 ātrāha tād urugāyasya vṛṣṇaḥ *that highest step of the wide-pacing*
 paramam padam āva bhāti *bull shines brightly down-*
 bhūri.

vām : *of you two*, that is, of Indra and Viṣṇu. The former, being the only other god with whom Viṣṇu is intimately associated, would easily be thought of incidentally in a hymn addressed to Viṣṇu alone ; this dual also anticipates the joint praise of these two gods as a dual divinity (Índrā-Viṣṇū) in the first two stanzas of the next hymn (i. 155). uśmasi : 1. pl. pr. of *vaś desire* (184, 2 a). gám-adhyai : dat. inf., p. 198, 7. gávas : N. pl. of *gó cow* (102, 2) ; it is somewhat doubtful what is meant by the cows ; they are explained by Yaska and Sāyana as rays ; this is a probable sense, as the rays of dawn are compared with cattle, and something connected with sunlight is appropriate to the third step of Viṣṇu, the realm of light. Roth explains gávas as stars, but there is little to support this interpretation. bhūri-śrīgās : *many-horned* would allude to the diffusion of the sunbeams in many directions. ayásas : this form is understood as a N. pl. of *aya* (from *i go*) by Yaska, who explains it as *ayanās moving*, and by Sāyana as *gantāras goes* = *ativistṛtās very widely diffused* ; but the occurrence of the A. a. ayásam, the G. pl. ayāsām, as well as the A. pl. ayásas, indicates that the stem is *ayās* ; while its use as an attribute of *siṃhā lion*, *śáva horse*, and often of the Maruts, shows that the meaning must be *active, swift, nimble*. áha : on the use of this pcl. see p. 216. vṛṣṇas : cp. 3 b.

DYÁVĀ-PRṬHIVĪ

Heaven and Earth are the most frequently named pair of deities in the RV. They are so closely associated that, while they are invoked as a pair in six hymns, Dyáuś is never addressed alone in any hymn, and Prṛthivī in only one of three stanzas. The dual compound Dyāvā-Prṛthivī, moreover, occurs much oftener than the name of Dyáuś alone. Heaven and Earth are also mentioned as *ródasi the two worlds* more than 100 times. They are parents, being often called *pitārā, mātārā, jānitri*, besides being separately addressed as 'father' and 'mother'. They have made and sustain all creatures ; they are also the parents of the gods. At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed. They never grow old. They are great and wide-extended ; they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion. Sometimes moral qualities

are attributed to them. They are wise and promote righteousness. As father and mother they guard beings, and protect from disgrace and misfortune. They are sufficiently personified to be called leaders of the sacrifice and to be conceived as seating themselves around the offering ; but they never attained to a living personification or importance in worship. These two deities are quite co-ordinate, while in most of the other pairs one of the two greatly predominates.

i. 160. Metre: Jagatī.

१ ते हि द्यावापृथिवी विश्वशंसुव
 ऋतावरी रजसो धारयत्कवी ।
 सुजम्बनी धिषणे अन्तरीयते
 देवो देवी धर्मेणा सूर्यः शुचिः ॥

ते इति । हि । द्यावापृथिवी इति । विश्व-
 ऽशंसुवा ।
 ऋतावरी इत्युत्तररी । रजसः । धार-
 यत्कवी इति धारयतऽकवी ।
 सुजम्बनी इति सुजम्बनी । धिषणे इति ।
 अन्तः । ईयते ।
 देवः । देवी इति । धर्मेणा । सूर्यः । शुचिः ॥

1 té hí Dyāvā-Prthivī viśváśam-
 bhuvā,
 ṛtāvarī, rājaso dhārayātkavī:
 sujānmani dhiṣaṇe antārīyate
 devó devī dhārmaṇā Sūriah
 śúciḥ.

These two, indeed, Heaven and Earth, are beneficial to all, observing order, supporting the sage of the air : between the two divine bowls that produce fair creations the divine bright Sūrya moves according to fixed law.

The first two Padas form an independent sentence ; otherwise hi (p. 252) would accent iyate in c. Dyāvā-Prthivī: on the accent, and treatment in the Pada text, see note on i. 35, 1 b. viśvá-śam-bhuvā: dec., p. 89 ; accent, note on i. 1, 4 b ; final a and ā are never contracted with r (19 a and note 5). ṛtā-varī: note that, when the final vowel of a cd. is Pragrhya, this is in the Pada text first indicated by iti, and the cd. is then repeated and analysed ; in the present case the suffix varī (f. of van, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of ṛtā is treated as metrically lengthened. dhārayāt-kavī: a governing

ed. (189 A 2 a); the gen. *rājasas* is dependent on *-kavi*, probably = *Agni*, who (in x. 2, 7) is said to have been begotten by *Dyāvā-prthivī*. *dhīśāne*: the exact meaning of this word, here a designation of *dyāvā-prthivī*, is uncertain. *antār iyate goes between* with acc.; the same thing is said of *Savitr* in i. 35, 9 b. *dhārman n. ordinance* (*dharmān m. ordainer*) is the only stem in the RV. (*dhārma* is a later one).

- २ उ॒रु॒व्य॒चासा॑ म॒हिनी॑ अ॒स॒द्यता॑ । उ॒रु॒व्य॒चासा॑ । म॒हिनी॑ इति॑ । अ॒स॒द्यता॑ ।
 पि॒ता मा॒ता च॑ सु॒र्वना॑नि र॒क्षतः॑ । पि॒ता । मा॒ता । च॑ । सु॒र्वना॑नि । र॒क्षतः॑ ।
 सु॒धृष्ट॑मे वपु॒ष्टेऽ न॑ रोद॒सी सु॒धृष्ट॑मे इति॑ सु॒धृष्ट॑मे । वपु॒ष्टेऽ इति॑ ।
 पि॒ता यत्सी॑मि॒मि ह॒पेर॒वा॑सयत् ॥ न । रोद॒सी इति॑ ।
 पि॒ता । यत् । सी॒म । अ॒मि । ह॒पेः । अ॒वा॒-
 सयत् ॥

- २ *uru-vyācasā mahīnī asaścatā,* *As Father and Mother, far-extending, great, inexhaustible, the two protect (all) beings. Like two*
pitā mātā ca, bhūvanāni rakṣ-
ataḥ.
sudhṛṣṭame vapuṣṭe nā rōdāsī,
pitā yāt sīm abhī rūpāir āvāsa-
yat. *most proud fair women are the two*
worlds, since the Father clothed
them with beauty.

uru-vyācasā: on the accent of this Bv. *having wide extension*, see p. 455 c a. The du. *a-saścat-ā* is a Bv. (as the accent shows, p. 455 c a) *having no second*, while *ā-saścant* (also an epithet of *Dyāvā-prthivī*) is a *Karmadhāraya* (p. 455, f. n. 2), *not a second = unequalled*. *su-dhṛṣṭame*: on the Pada analysis cp. note on i. 1, 1 c. *vapuṣṭe*: cp. note on *vīryāni*, i. 154, 1 a. *pitā*: the god here meant as the father of *Dyāvā-prthivī* may be *Viśvakarman*, who in RV. x. 81, 1. 2 is called 'our father' and is described as creating the earth and heaven. *sīm*: see p. 249. *abhī avāsayat*: ipf. ca. of 2. *vas wear*.

- ३ स॒ व॒ह्निः । पु॒षः । पि॒त्रोः । प॒वि॒त्र॒वा॒न सः॑ । व॒ह्निः । पु॒षः । पि॒त्रोः । प॒वि॒त्र॒वा॒न ।
 पु॒नाति॑ धी॒रो सु॒र्वना॑नि मा॒यया॑ । पु॒नाति॑ । धी॒रः । सु॒र्वना॑नि । मा॒यया॑ ।

धिनुं च पुत्रिं वृषमं सुरितंसं धिनुं । च । पुत्रिम् । वृषमम् । सुरितंसम् ।
विवाहां मुक्तं पयोः अस्त्रं दुग्धतः । विवाहां । मुक्तम् । पयः । अस्त्रं । दुग्धतः ॥

8 sā vāhniḥ putrāḥ pit-róḥ pavī- *That son of the two parents, the*
travān *driver, the purifier, wisely purifies*
punāti dhīro bhūvanāni mā- *beings by his mysterious power.*
yāyā. *He has always milked from the*
dhenūm ca pś́nīm vṛṣabhām *speckled cow and from the bull*
surétasam *abounding in seed his shining*
viśvāhā śukrām páyō asya duk- *moisture.*
ṣata.

putrás : by the son of the parents (Heaven and Earth) Agni is meant ; for he is expressly said to have been begotten by Heaven and Earth (RV., x. 2, 7), cp. note on 1 b ; he is especially called vāhni as the one who conveys (vahati) the gods to the sacrifice ; he is very frequently called pāvakaḥ *purifier* (a term seldom applied to any other deity) ; he purifies beings in his character of priest. Sāyaṇa thinks the Sun is meant, and explains *purifies* by *illuminates*. dhenūm : the term *cow* is often used in the RV. in the sense of earth. ca is here used with the first acc. instead of the second (cp. p. 228, 1). vṛṣabhām : Dyaus is called a bull in other passages also, and is said to have been made by Agni to roar for man (i. 31, 4). su-rétasam : alludes to the shedding of rain. viśvāhā is a cd. adv. resulting from the juxtaposition of viśvā āhā as an acc. of time (cp. p. 300, 5) = *for all days* equivalent to āhā viśvā which also occurs. dukṣata : unaugmented sa ao. (141 a) without initial aspiration (which is, however, restored in the Pada text), from duh *milk* (with two acc., 198, 2). The general meaning of cd is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.

४ अयं देवानामपसामपक्ष्मो अयम् । देवानाम् । अपसाम् । अपःस्तम् ।
यो ज्ञानं रोदसी विश्वशमुवा । यः । ज्ञानं । रोदसीऽस्ति । विश्व
वि यो मने रजसी मुक्तूयया- शशमुवा ।

अरेभिः स्वर्गनेभिः समानुचि ॥

वि। यः। ममे। रजसी इति। सुक्रतुः च यः।

अजरेभिः। स्वर्गनेभिः। सम। आनुचि ॥

4 ayám devānām apāsām apās-
tamo
yó jajāna ródasī viśvāsam-
bhuvā.
ví yó mamé rájasī sukratūyáyā
ajārebhiḥ skāmbhanebhiḥ, sám
āṇce.

*He of the active gods is the
most active who has created the two
worlds that are beneficial to all.
He who with insight has measured
out the two spaces (and upheld
them) with unaging supports, has
been universally praised.*

In this stanza (cp. 2) the father of Heaven and Earth is celebrated. *apāsām* : partitive gen. (p. 321, b a). *ví . . . mamé* : this expression is also used of Viṣṇu (see i. 154, 1. 3) and other gods. *rájasī* : the heavenly and the terrestrial spaces. The initial vowel of *d* must be restored. *sám āṇce* : red. pf. of *arc sing* (139, 6), the *Ā.* being used in the ps. sense; Sāyaṇa explains it in an act. sense as *pūjita-vān* has honoured, which he further interprets to mean *sthāpitavān* has established!

५ ते नो गृणानि महिनी महि अवंः
चचं द्वावापृथिवी धासथो बृहत् ।
येनामि कृष्टीस्ततनाम विश्वहा
पुनाथ्यमोजो अस्मे समिन्वतम् ॥

ते इति । नः । गृणानि इति । महिनी
इति । महि । अवंः ।
चचम् । द्वावापृथिवी इति । धासथः ।
बृहत् ।
येन । अमि । कृष्टीः । ततनाम । विश्वहा ।
पुनाथ्यम् । ओजः । अस्मे इति । सम् ।
इन्वतम् ॥

5 té no grṇāné, mahinī, máhi grā-
vaḥ,
kṣatrām, Dyāvā-Prthivī, dhā-
satho bṛhāt.

*So being lauded, O great ones
bestow on us, O Heaven and Earth,
great fame and ample dominion.
Bring for us praiseworthy strength*

yénābhi kṛṣṭis tatānāma viś- by which we may always extend
vāhā over the peoples.

panāyiam ójō asmé sám inva-
tam.

té: N. du. f., used anaphorically (p. 294, b). gṛṇāné: pr. pt. of
1. gṛ sing, Ā. used in ps. sense. mahinī: there are six adjectives
meaning *great*, formed from the root mah *be great*: by far the
commonest is mäh (81); mahánt (85 a) is also common; mahá and
mahín are not common, but are inflected in several cases; máhi
and mahás (83, 2 a a) are used in the N. A. sing. only, the former
very often, the latter rarely. kṣatráṃ: without ca. dhāsathas:
2. du. sb. s ao. (p. 162, 2) of dhā *bestow*, to be construed with the
dat. nas. abhi . . . tatānāma: pf. sb. of tan *stretch* (140, 1,
p. 156). viśvá-hā is an adv. formed with the suffix hā = dhā
(p. 212 β) meaning literally *in every manner* = *always* (cp. viśvāhā
in 3 d); on the accent cp. note on viśvátas in i. 1, 4 b. panāyia:
see 162, 2. ójō: final o is pronounced short before ā (p. 437, a 4),
but the rhythm of the break here (— ∪ —) is abnormal (p. 440, f. n. 6).
asmé: properly loc. of vayám (p. 104), but also used as a dat., is
Pragṛhya; it is dat. here (200 A 1). invatam: 2. du. ipv. of inv,
a secondary root produced by a transfer from the fifth class (i-nu) to
the first, inv-a (133, 3 b).

ĪNDRA

Indra is invoked alone in about one-fourth of the hymns of the RV., far
more than are addressed to any other deity; for he is the favourite national
god of the Vedic people. He is more anthropomorphic on the physical side,
and more invested with mythological imagery, than any other member of the
pantheon. He is primarily a god of the thunderstorm who vanquishes the
demons of drought or darkness, and sets free the waters or wins the light.
He is secondarily the god of battle who aids the victorious Āryan in over-
coming his aboriginal foes.

His physical features, such as body and head, are often referred to;
after he has drunk Soma he agitates his jaws and his beard; and his belly
is many times mentioned in connexion with his great powers of drinking
Soma. Being tawny (hári) in colour, he is also tawny-haired and tawny-
bearded. His arms are especially often referred to because they wield the

thunderbolt (*vájra*), which, mythologically representing the lightning stroke, is his exclusive weapon. This bolt was fashioned for him by *Tvaṣṭr*, being made of iron (*āyasá*), golden, tawny, sharp, many-pointed, sometimes spoken of as a stone or rock. Several epithets, compounds or derivatives of *vájra*, such as *vájra-bāhu bearing the bolt in his arm* and *vájra wielder of the bolt* are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (*aṅkuśá*).

Having a golden car, drawn by two tawny steeds (*hári*), he is a car-fighter (*ratheṣṭhá*). Both his car and his steeds were fashioned by the *Rbhus*, the divine artificers.

As Indra is more addicted to Soma than any of the other gods, the common epithet 'Soma-drinker' (*Somapá*) is characteristic of him. This beverage stimulates him to carry out his warlike deeds; thus for the slaughter of *Vṛtra* he is said to have drunk three lakes of Soma. One whole hymn (x. 119) is a monologue in which Indra, intoxicated with Soma, boasts of his greatness and his might.

Indra is often spoken of as having been born, and two whole hymns deal with the subject of his birth. His father, the same as *Agni's*, appears to be *Dyaus*; but the inference from other passages is that he is *Tvaṣṭr*, the artificer among the gods. *Agni* is called Indra's twin brother, and *Pūṣan* (vi. 54) is also his brother. His wife, who is often mentioned, is *Indrāṇī*. Indra is associated with various other deities. The *Maruts* (i. 85) are his chief allies, who constantly help him in his conflicts. Hence the epithet *Marútvant accompanied by the Maruts* is characteristic of him. *Agni* is the god most often conjoined with him as a dual divinity. Indra is also often coupled with *Varuṇa* (vii. 86) and *Vāyu*, god of Wind, less often with *Soma* (viii. 48), *Bṛhaspati* (iv. 50), *Pūṣan*, and *Viṣṇu*.

Indra is of vast size; thus it is said that he would be equal to the earth even if it were ten times as large as it is. His greatness and power are constantly dwelt on: neither gods nor men have attained to the limit of his might; and no one like him is known among the gods. Thus various epithets such as *śakrá* and *śácivant mighty*, *śácipáti lord of might*, *śatákratu having a hundred powers*, are characteristic of him.

The essential myth forming the basis of his nature is described with extreme frequency and much variation. Exhilarated by Soma and generally escorted by the *Maruts*, he attacks the chief demon of drought, usually called *Vṛtra*, but often also the serpent (*śhi*). Heaven and Earth tremble when the mighty combat takes place. With his bolt he shatters *Vṛtra* who encompasses the waters, hence receiving the exclusive epithet *apsu-jit conquering in the waters*. The result of the conflict, which is regarded as being constantly renewed, is that he pierces the mountain and sets free the waters pent up like imprisoned cows. The physical elements in the conflict are nearly always the bolt, the mountain, waters or rivers, while

lightning, thunder, cloud, rain are seldom directly named. The waters are often terrestrial, but also often aerial and celestial. The clouds are the mountains (*párvata*, *giri*), on which the demons lie or dwell, or from which Indra casts them down, or which he cleaves to release the waters. Or the cloud is a rock (*ádrī*) which encompasses the cows (as the waters are sometimes called), and from which he releases them. Clouds, as containing the waters, figure as cows also; they further appear under the names of udder (*úḍhar*), spring (*útsa*), cask (*kāvandha*), pail (*kóśa*). The clouds, moreover, appear as the fortresses (*púras*) of the aerial demons, being described as moving, autumnal, made of iron or stone, and as 90, 99, or 100 in number. Indra shatters them and is characteristically called the 'fort-destroyer' (*pūrbhid*). But the chief and specific epithet of Indra is 'Vṛtra-slayer' (*Vṛtra-hán*), owing to the essential importance, in the myth, of the fight with the demon. In this fight the Maruts are his regular allies, but Agni, Soma, and Viṣṇu also often assist him. Indra also engages in conflict with numerous minor demons; sometimes he is described as destroying demons in general, the Rakṣases or the Asuras.

With the release of the waters is connected the winning of light, sun, and dawn. Thus Indra is invoked to slay Vṛtra and to win the light. When he had slain Vṛtra, releasing the waters for man, he placed the sun visibly in the heavens. The sun shone forth when Indra blew the serpent from the air. There is here often no reference to the Vṛtra fight. Indra is then simply said to find the light; he gained the sun or found it in the darkness, and made a path for it. He produces the dawn as well as the sun; he opens the darkness with the dawn and the sun. The cows mentioned along with the sun and dawn, or with the sun alone, as found, released, or won by Indra, are here probably the morning beams, which are elsewhere compared with cattle coming out of their dark stalls. Thus when the dawns went to meet Indra, he became the lord of the cows; when he overcame Vṛtra he made visible the cows of the nights. There seems to be a confusion between the restoration of the sun after the darkness of the thunderstorm, and the recovery of the sun from the darkness of night at dawn. The latter feature is probably an extension of the former. Indra's connexion with the thunderstorm is in a few passages divested of mythological imagery, as when he is said to have created the lightnings of heaven and to have directed the action of the waters downwards. With the Vṛtra-fight, with the winning of the cows and of the sun, is also connected the gaining of Soma. Thus when Indra drove the serpent from the air, there shone forth fires, the sun, and Soma: he won Soma at the same time as the cows.

Great cosmic actions are often attributed to Indra. He settled the quaking mountains and plains. He stretches out heaven and earth like a hide; he holds asunder heaven and earth as two wheels are kept apart by

the axle; he made the non-existent into the existent in a moment. Sometimes the separation and support of heaven and earth are described as a result of Indra's victory over a demon who held them together.

As the destroyer of demons in combat, Indra is constantly invoked by warriors. As the great god of battle he is more frequently called upon than any other deity to help the Aryans in their conflicts with earthly enemies. He protects the Aryan colour and subjects the black skin. He dispersed 50,000 of the black race. He subjected the Dasyus to the Aryan, and gave land to the Aryan.

More generally Indra is praised as the protector, helper, and friend of his worshippers. He is described as bestowing on them wealth, which is considered the result of victories. His liberality is so characteristic that the frequent attribute *maghāvan bountiful* is almost exclusively his.

Besides the central myth of the Vṛtra-fight, several minor stories are connected with Indra. In various passages he is described as shattering the ear of Uṣas, goddess of Dawn (iv. 51); this trait is probably based on the notion of Indra's bringing the sun when kept back by the delaying dawn. He is also said to have stopped the steeds of the Sun, apparently by causing the latter to lose a wheel of his car. Indra is further associated with the myth of the winning of Soma; for it is to him that the eagle brings the draught of immortality from the highest heaven. Another myth is the capture by Indra, with the help of Saramā, of the cows confined in a cave by demons called Paṇis.

Various stories which, though mixed with mythological elements, probably have an historical basis, are told of Indra's having fought in aid of individual protégés, such as king Sudās, against terrestrial foes.

The attributes of Indra are chiefly those of physical superiority and rule over the physical world. He is energetic and violent in action, an irresistible fighter, an inexhaustible lavisher of the highest goods on mankind, but at the same time sensual and immoral in various ways, such as excess in eating and drinking, and cruelty in killing his own father Tvaṣṭṛ. He forms a marked contrast to Varuṇa, the other great universal monarch of the RV., who wields passive and peaceful sway, who uniformly applies the laws of nature, who upholds moral order, and whose character displays lofty ethical features.

The name of Indra is pre-Indian; for it occurs in the Avesta as that of a demon; the term *verethraghna* (= Vṛtrahán) is also found there as the designation of the God of Victory, though unconnected with Indra. Thus it seems likely that there was already in the Indo-Iranian period a god resembling the Vṛtra-slaying Indra of the RV. The etymology of the word is doubtful, but its radical portion *ind* may be connected with that in *ind-u drop*.

ii. 12. Metre: Triṣṭubh.

१ यो जात एव प्रथमो मनस्वान्
 देवो देवान्कतुना पर्यभूषत् ।
 यस्य शुष्माद्रोदसी अभ्यसेतां
 नृग्यासं मृहा स जनास इन्द्रः ॥

यः । जातः । एव । प्रथमः । मनस्वान् ।
 देवः । देवान् । कतुना । परिऽभूषत् ।
 यस्य । शुष्मात् । रोदसी इति । अभ्यसे-
 ताम् ।

नृग्यासं । मृहा । सः । जनासः । इन्द्रः ॥

1 yó jātá evá prathamó mánasvān
 devó devān krátunā paryábhū-
 sat;
 yásya śúṣmād ródasī ábhyase-
 tām
 nṛmṇásya mahná : sá, janāsa,
 Índraḥ.

*The chief wise god who as soon
 as born surpassed the gods in
 power; before whose vehemence the
 two worlds trembled by reason of
 the greatness of his valour: he,
 O men, is Indra.*

evá : see p. 224, 2. mánas-vān : note that the suffix vān is not separated in the Pada text, as it is in pavitra-vān (i. 160, 3) ; had the Sandhi of the word, however, been máno-vān it would have been analysed as mánahsvān. devó devān : cp. i. 1, 5 c. paryábhūsat : the exact meaning of the vb. pári bhūṣ is somewhat uncertain here, but as the greatness of Indra is especially emphasized in this hymn, surpass seems the most probable. Sayana explains it here as encompassed with protection ; in the AV. as ruled over ; in the TS. as surpassed. ródasī : the Praṇhya ī of duals is not shortened in pronunciation before vowels (p. 437, f. n. 3). ábhyasetām : ipf. of bhyas = bhī be afraid of, with abl. (p. 316, b). mahná : inst. of mahán greatness (cp. p. 458, 2). The refrain sá, janāsa, Índraḥ ends every stanza (except the last) of this hymn ; similarly víśvasmād Índra úttaraḥ ends all the twenty-three stanzas of x. 86.

२ यः पृथिवीं व्यथमानामदुहृद्
 यः पर्वतान्प्रकुपितो अरंभ्यात् ।
 यो अन्तरिक्षं विममे वरीयो

यः । पृथिवीम् । व्यथमानाम् । अदुहृद् ।
 अः । पर्वतान् । प्रऽकुपितान् । अरंभ्यात् ।
 यः । अन्तरिक्षम् । विऽममे । वरीयः ।

यो वामसंभ्रात्स जनास इन्द्रः । यः । वाम । संभ्रात् । सः । जनासः ।
इन्द्रः ॥

2 yāḥ prthivīm vyāthamānām Who made firm the quaking
ādmhad, earth, who set at rest the agitated
yāḥ pārvatān prākupitāṁ āram- mountains ; who measures out the
nāt, air more widely, who supported
yō antārikṣam vimamé vāriyo, heaven : he, O men, is Indra.
yō dyām āstabhnāt : sá, janāsa,
Índrah.

yás : note that every Pada of this stanza, as well as of nearly every other stanza of this hymn, begins with a form of the relative prn. corresponding to the sá of the refrain. The cosmic deeds of Indra in all the three divisions of the universe, earth, air, and heaven, are here described. āramnāt : ipf. of ram *set at rest*. vimamé vāriyas (cpv. of urú, 103, 2 a) : here the cpv. is used predicatively, *extended* so as to be *wider* ; cp. vi. 69, 5, where it is said of Indra and Viṣṇu : 'ye made the air wider and stretched out the spaces for us to live.' dyām : acc. of dyó sky. āstabhnāt : ipf. of stabh *prop* ; in this and the preceding stanza the ipf. of narration is used throughout excepting vimamé (a form of constant occurrence, cp. 154, 1. 3 ; 160, 4) : cp. 213 d (p. 343).

३ यो हत्वाहिमरिणात्सप्त सिन्धून् यः । हत्वा । अहिम् । अरिणात् । सप्त ।
यो गा उदाजदध्वा वलस्य । सिन्धून् ।
यो अरमनोऽन्तरभिं जजान यः । गाः । उत् । अजत । अप । धा । वलस्य ।
संवृक्समत्सु स जनास इन्द्रः ॥ यः । अरमनोः । अन्तः । अभिम् । जजान ।
समवृक् । समतः । सः । जनासः । इन्द्रः ॥

3 yō hatvāhim áriṇāt saptá sín- Who having slain the serpent
dhūn, released the seven streams, who
yō gá udājad apadhá Valásya, drove out the cows by the unclosing
yō ásmanor antáragnīm jajāna, of Vala, who between two rocks
samvṛk samátsu : sá, janāsa, has produced fire, victor in battles :
Índrah. he, O men, is Indra.

The first hemistich refers to the two well-known myths, the release of the waters by the conquest of Vṛtra, and the capture of the cows imprisoned by Vala; cp. ii. 14, 2: *yó apó vavṛāmsam Vṛtrām jaghána who slew Vṛtra who had enclosed the waters*, and *ibid.* 3: *yó gá udājad, ápa hí Valám váh who drove out the cows, for he unclosed Vala*. *áripāt*: ipf. of *ri* release. *saptá sindhūn*: the seven rivers of the Panjāb. *gās*: A. pl. of *gó* cow. *ud-ājat*: ipf. of *aj* drive. There is some doubt as to the exact interpretation of *apadhā*, a word that occurs here only. In form it can only be an I. s. of *apa-dhā* (cp. 97, 2). The parallel use of *apa-vṛ* in ii. 14, 8 (quoted above) indicates that *apa-dhā* means the unclosing by Indra of the cave of Vala in which the cows are imprisoned; cp. also i. 11, 5: *tvām Valásya gómató 'pāvar bilam thou hast unclosed the aperture of Vala rich in cows*. The form is explained by Durga, the commentator on the Nirukta, by *apadhānena* as meaning *udghāṭanena Valasya by the unclosing of Vala*. Śaṅkara interprets it as an irregularity for the abl. = *from the enclosure of Vala*. *Valásya*: the objective gen. (p. 320, B 1 b) = by opening (the cave of) Vala. *ásmanor antár*: between two clouds, according to Śaṅkara; between heaven and earth according to Durga; the allusion is to the lightning form of Agni who in several passages is said to be 'in the rock', to be 'produced from the rock' and is called 'son of the rock' (*ādreḥ sūnūḥ*).

४ धेनेमा विश्वा अर्वणा कृतानि
यो दासं वर्णमधरं गुहाकः ।
अग्नीव यो विनीवी अचमादह
अर्यः पुष्टानि स जनास इक्षः ॥

धेने । इमा । विश्वा । अर्वणा । कृतानि ।
यः । दासम् । वर्णम् । अधरम् । गुहा ।
अग्निर्विकः ।
अग्नीर्व । यः । विनीवान् । अचम् ।
आदत् ।
अर्यः । पुष्टानि । सः । जनासः । इक्षः ॥

४ yénemā víśvā oyávanā kṛtāni,
yó dāsam vāṇam ádharam gú-
hākaḥ;

By whom all things here have
been made unstable, who has made
subject the Dāsa colour and has

śvaghnīva yó jigivāñ lakṣam made it disappear; who, like a
śdad winning gambler the stake, has
aryāñ puṣṭāni: śá, janāsa, taken the possessions of the foe: he,
Índrañ. O men, is Indra.

imā víśvā: all these things, that is, all things on earth. cyávanā
is used predicatively after kṛtāni, just as ádharam is in b after
ákar; cp. iv. 80, 22: yás tá víśvāni cicyuṣé who hast shaken the
whole world. dāsam várnām: the non-Aryan colour (= kṛṣṇām
várnām), the aborigines; note the difference of accent in the
substantive dāśá and the adj. dāsa. ákar: root ao. of kṛ (148, 1 b),
to be construed with both ádharam (make inferior = subject) and
gūhā (put in hiding = cause to disappear, drive away). When a final
Visarjanīya in the Samhitā text represents an etymological r, this is
indicated in the Pada text by putting iti after the word and
repeating the latter in its pause form: ákar ity ákaḥ. jigivāñ:
pf. pt. of ji win (139, 4); on the Sandhi see 40, 8. Since the normal
metre requires ∪ ∪ — after the caesura (p. 441, top), this word was
here perhaps metrically pronounced jigivāñ as it came to be
regularly written in B. ádat: irr. a ao. (147 a 1) from dā give;
though not analysed in the Pada text, it must owing to the sense
be = ā-ádat has taken. aryás: gen of ari (99, 8); this word appears
to be etymologically a Bv. = having no wealth (ri = rai), either
for oneself (whence the sense needy, suppliant) or to bestow on
others (whence the sense niggard, foe). [If a single meaning has to
be given, devout is misleading, and suppliant should be substituted
for it in the Vedic Grammar, p. 81, f. n. 1; 99, 8; and in the
Index, p. 473.]

यं खां पृच्छन्ति कुहं सेति धोरम् यम् । ख । पृच्छन्ति । कुहं । सः । इति ।
 उत्तिमाङ्गैर्वो अस्तीत्येगम् । धोरम् ।
 सो अर्यः पुष्टीर्विजं द्वा भिनाति उत् । ईम् । आङ्गः । न । एषः । अस्ति ।
 अदक्षी धत्त स जनासु दक्षः ॥ इति । एगम् ।
 सः । अर्यः । पुष्टीः । विजः । द्व । आ ।
 भिनाति ।
 अत् । अक्षी । धत्त । सः । जनासुः । दक्षः ॥

5 yām smā pṛchānti kūha sēti *The terrible one of whom they*
 ghorām, *ask 'where is he', of whom they also*
 utēm āhur nāiṣo astīti enam ; *say 'he is not'; he diminishes the*
 só 'ryāḥ puṣṭir vija ivā mināti. *possessions of the niggard like*
 śrād asmai dhatta : sá, janāsa, *the (player's) stake. Believe in him:*
 īndraḥ. *he, O men, is Indra.*

smā (p. 250) is metrically lengthened, the second syllable of the Pada favouring a long vowel (p. 441, top). pṛchānti: pr. of prach. sēti for sá iti: the irr. contraction of sá with a following vowel is common (48 a). im anticipates enam: see p. 220. āhur: pf. of ah say, 139, 4; this vb. not being accented, b has the form of a principal clause, though the almost invariable use of relative clauses in this hymn would lead one to expect that the yām of the first clause would accentuate the second also. só aryás: the initial a, though written, should be dropped; otherwise the irr. contraction vijeṽā is just possible, but ∪ — for ∪ ∪ following a caesura after the fifth syllable is rare. 5 c is parallel to 4 c: ā mināti to ādat; aryāḥ puṣṭir tc āryāḥ puṣṭāni; vijāḥ to lakṣām. Uṣas (iv. 51) is in i. 92, 10 described as wearing away the life of mortals, évaghñíva kṛtnúr vija áminānā *diminishing it as a skilful gambler the stakes*. mināti: pr. of mī damage. śrād dhatta (2. pl. ipv. of dhā) *believe*, with dat. (200 A. 1 e). The Padas a b mention doubts as to the existence of Indra; c implies that he does exist; and d calls for belief in him.

6 यो र॒ध्रस्य॑ चो॒दिता॑ यः कृ॒यस्व॑ यः । र॒ध्रस्य॑ । चो॒दिता॑ । यः । कृ॒यस्व॑ ।
 यो ब्र॒ह्मणो॑ ना॒र्धमान॑स्य की॒रिः । यः । ब्र॒ह्मणः॑ । ना॒र्धमान॑स्य । की॒रिः ।
 यु॒क्त्या॑व्यो योऽवि॒ता सु॒शिप्रः॑ यु॒क्त्या॑व्यः । यः । अ॒विता॑ । सु॒शिप्रः॑ ।
 सु॒तसो॑मस्य॒ स ज॑नास॒ इन्द्रः॑ ॥ सु॒तसो॑मस्य । सः । ज॒नासः॑ । इन्द्रः॑ ॥

6 yó radhrásya coditá, yāḥ kṛśá- *Who is furtherer of the rich, of*
 sya, *the poor, of the suppliant Brahmin*
 yó brahmáño nádhmānasya *singer; who, fair-lipped, is the*
 kiróḥ; *helper of him that has pressed Soma*

yuktágrāvṇo yó avitá suśíprāḥ and has set to work the stones : he,
 autásomasya : sá, janāsa, Ín- O men, is Indra.
 draḥ.

coditá governs the three genitives (the rich, the poor, the priestly poet) of a b, as the three relatives show ; while avitá governs that of c. su-śíprās : Bv. cd., p. 455, c a. The exact meaning of śípra is somewhat doubtful, but as it is regularly dual, has the attributive *tawny*, hári-śípra being parallel to hári-śmaśāru *tawny-bearded*, and is associated with Indra's drinking of Soma, it can hardly mean anything but lips or moustaches ; it could not well mean *jaws* which are hánū. yuktá-grāvṇas : of him who has set in motion the stones with which the Soma shoots are pounded.

७ यस्याश्वासः प्रदिशि यस् गावो यस् अश्वासः । प्रदिशि । यस् । गावः ।
 यस् ग्रामा यस् विश्वे रथासः । यस् । ग्रामाः । यस् । विश्वे । रथासः ।
 यः सूर्यं य उषसं जजान यः । सूर्यम् । यः । उषसम् । जजान ।
 यो अपां नेता स जनास इन्द्रः ॥ यः । अपाम् । नेता । सः । जनासः । इन्द्रः ॥

7 yásyāśvāsaḥ pradīśi, yásya In whose control are horses, kine,
 gāvo, clans, all chariots ; who creates the
 yásya grāmā, yásya víśve rá- sun, the dawn ; who is the guide
 thāsaḥ ; of the waters : he, O men, is
 yāḥ sūriam, yá uṣásam jajāna ; Indra.
 yó apām netā : sá, janāsa, Ín-
 draḥ.

uṣásam : often also uṣásam ; du. N. A. uṣásā and uṣásā ; N. pl. uṣásas and uṣásas ; see 83, 2 a, f. n. 1.

८ यं क्रन्दसी संयती विद्ध्यति यम् । क्रन्दसी इति । संयती इति सम्
 परेऽवर उभया अमिचाः । ऽयती । विद्ध्यति इति विद्ध्यति ।
 समानं चिद्वर्धमातस्त्रिवासा परे । अवरे । उभयाः । अमिचाः ।
 नाना हवेति स जनास इन्द्रः ॥ समानम् । चित् । रथम् । आतस्त्रिवासा ।
 नाना । हवेति इति । सः । जनासः । इन्द्रः ॥

8 yām krāṇdasī samyati vihvā-
yete,
pārē ávara ubháyū amitrāḥ;
samānām vid rátham ātasthí-
vāmsā
nānā havete: sá, janāsa, ín-
draḥ.

Whom the two battle-arrays,
coming together, call upon diver-
gently, both foes, the further and
the nearer; two having mounted
the self-same chariot invoke him
separately: he, O men, is Indra.

sam-yatī: pr. pt. du. n. of sám-i go together. vi-hvāyete (from hvā) and nānā havete (from hū, the Samprasāraṇa form of hvā) are synonymous = call on variously; cp. i. 102, 5. 6: nānā hí tvā hávamānā jánā imé these men calling on thee (Indra) variously; and átha jánā ví hvayante siṣāsávaḥ so men call on thee variously, desiring gains. pārē 'vara: must be read pārē ávara, though the succession of five short syllables before the caesura is irregular (p. 440, 4). The second Pada explains krāṇdasī: ubháyās (never used in the dual) = both groups of foes, that on the farther and that on the nearer side, from the point of view of the speaker; according to Sayana, the superior and the inferior. samānām contrasted with nānā: two who are on the same chariot, that is, the fighter and the driver, invoke him separately. havete: not being accented must be taken as the vb. of a principal clause; cp. note on 5 b.

९ यस्मान्न ज्यते विजयन्ते जनासो यस्मात् । न ज्यते । विजयन्ते । जनासः ।
यं युध्यमाना ज्वसे हवन्ते । यम् । युध्यमानाः । ज्वसे । हवन्ते ।
यो विश्वस्य प्रतिमानं बभूव यः । विश्वस्य । प्रतिमानम् । बभूव ।
यो अच्युतच्युत जनास इन्द्रः । यः । अच्युतच्युत । सः । जनासः । इन्द्रः ।

9 yāsmān narté vijáyante jánāso,
yām yúdhya-mānā ávase há-
vante;
yó víśvasya pratimānam ba-
bhūva,
yó acyutacyút: sá, janāsa,
índraḥ.

Without whom men do not
conquer, whom they when fighting
call on for help; who has been a
match for every one, who moves the
immovable: he, O men, is Indra.

ná rté: must be pronounced *nárté* (19 a). *vi-jáyante*: pr. of *ji conqurr.* *hávante*: cp. *vihváyete* in 8 a. *ávase*: final dat. (p. 314, B 2). *pratimānam*: cp. iv. 18, 4: *nahí nú asya prati-mānam āsti antár jātēṣu utá yé jānitvāh* for *there is no match for him among those who have been born nor those who will be born.* *acyuta-cyūt*: cp. 4 a; also iii. 30, 4: *tvám cyāváyann ācyutāni . . . cāraṣi* thou continuest shaking unshaken things.

१० यः शश्वतो महेनो दधानान् यः । शश्वतः । महि । एनः । दधानान् ।
 अमन्यमानाञ्छवी जघान । अमन्यमानान् । श्वी । जघान ।
 यः शर्धते नानुददाति शृध्वां यः । शर्धते । ' । अनुददाति । शृध्वाम् ।
 यो दस्तीहन्ता स जनास इन्द्रः ॥ यः । दस्तीः । हन्ता । सः । जनासः । इन्द्रः ॥

10 *yāh śásvato máhi éno dádhānān* Who slays with his arrow the
ámanyamānāñ chāruā jaghána; unexpecting many that commit
yāh śárdhate nānudádāti śrdh- great sin; who forgives not the
yām, arrogant man his arrogance, who
yó dásyor hantá: śá, janāso, slays the Dasyu: he, O men, is
Índrah. Indra.

dádhānān: pr. pt. *Ā.* of *dhā*. The Sandhi of *ān* (39) is not applied between *Pādas* (cp. i. 35, 10 c). *ámanyamānān*: not thinking so. that he would slay them; on the Sandhi of *n + ś*, see 40, 1. *śárvā*: with his arrow (inst., p. 80); with his characteristic weapon, the *vájra*, he slays his foes in battle. *jaghána*: has slain (and still slays) may be translated by the present (218 A a). *anu-dádāti*: 3. s. pr. of *ānu + dā* forgive, with dat. (cp. 200 A f). *dásyos*: of the demon, a term applied to various individual demons, such as *Sambara* (11 a).

११ यः शश्वरं पर्वतेषु क्षियन्तं यः । शश्वरम् । पर्वतेषु । क्षियन्तम् ।
 चत्वारिंशां शूरबन्धुर्विन्दत् । चत्वारिंशाम् । शूरर्दि । अनुक्षियन्तम् ।
 औजायमानं यो अहिं जघान् औजायमानम् । यः । अहिम् । जघान् ।
 दानुं शयानं स जनास इन्द्रः ॥ दानुम् । शयानम् । सः । जनासः । इन्द्रः ॥

- 11 yāḥ śāmbaram pārvateṣu kṣi- *Who in the fortieth autumn*
 yāntam *found out Śambara dwelling in*
 catvāriṃśyām śarādi anvā- *the mountains; who has slain the*
 vindat; *serpent as he showed his strength,*
 ojāyāmānam yó śhim jaghána, *the son of Dānu, as he lay: he,*
 Dānum śāyānam: sá, janāsa, *O men, is Indra.*
 Índrah.

Śambara, next to Vṛtra, Vala, and Śuṣṇa, is the most frequently mentioned demon foe of Indra, who strikes him down from his mountain. He is often spoken of as possessing many forts. kṣi-yāntam: see note on i. 154, 2 d. catvāriṃśyām: that is, Indra found him after a very long search, as he was hiding himself. anvāvindat: ipf. of 2. vid find. The second hemistich refers to Indra's slaughter of Vṛtra. ojāyāmānam: cp. iii. 32, 11: śhann śhim pariśāyānam ārṇa ojāyāmānam *thou slewest the serpent showing his strength as he lay around the flood.* Dānum: this is strictly the name of Vṛtra's mother, here used as a metonymic = Dānava; cp. i. 32, 9: Dānuḥ śaye sahāvatsā ná dhenūḥ *Dānu lay like a cow with her calf* (i. e. Vṛtra). śāyānam: pr. pt. A. of śī lie (134, 1 c).

- १२ यः सप्तरेदिमवृषभसुविष्मान् यः । सप्तरेदिमः । वृषभः । तुविष्मान्
 अवाहजत्सर्तवे सप्त सिन्धून् । अवऽअहजत् । सर्तवे । सप्त । सिन्धून् ।
 यो रौहिणमस्फुरद्बज्राङ्गुर यः । रौहिणम् । अस्फुरत् । बज्राङ्गुरः ।
 वामारोहन्तं स जनास इन्द्रः ॥ वाम । आरोहन्तम् । सः । जनासः । इन्द्रः ॥

- 12 yāḥ saptaśāsmir vṛṣabhās túvi- *The mighty seven-reined bull who*
 ṣmān *let loose the seven streams to flow;*
 avāṣṛjat śartave saptá síndhūn; *who armed with the bolt spurned*
 yó Rauhiṇām ásphuraḍ vājra- *Rauhiṇa as he scaled heaven: he,*
 bāhur *O men, is Indra.*
 dyām ārchantam: sá, janāsa,
 Índrah.

The term vṛṣabhā is very often applied to gods, but especially to Indra, as expressing mighty strength and fertility. saptá-śāsmis:

having seven reins probably means 'hard to restrain', 'irresistible'; Sāyana interprets the *cd.* to mean 'having seven kinds of clouds (*parjanyaś*) that shed rain on the earth'. *tūviṣ-mān*: the suffix *mant* is separated in the Pada text only after vowels, as *gó ṣmān*; on the Sandhi see 10 a. *ava-áṣṣjat*: ipf. of *ṣṣj* emit. *sártave*: dat. inf. of *ṣṣ* flow (p. 192, 4). *saptá síndhūn*: cp. 3 a and i. 85, 8 b. *Rauhiṇám*: a demon mentioned in only one other passage of the RV. *dyām ā-róhantam*: *ascending to heaven* in order to attack Indra.

- १३ वावां चिदस्मी पृथिवी नमेते । वावा । चित् । अस्मी । पृथिवी इति ।
 शुष्मास्मिदस् पर्वता भयन्ते । नमेते इति ।
 यः सोमपा निचितो वज्रबाहुर् यः सोमपाः । चित् । अस्मि । पर्वताः । मयन्ते ।
 यो वज्रहस्तः स जनास इन्द्रः ॥ यः । सोमपाः । निचितः । वज्रबाहुः ।
 यः । वज्रहस्तः । सः । जनासः । इन्द्रः ॥

- 13 Dyāvā cid asmai Pṛthivī namete; Even Heaven and Earth bow
 śuśmāc cid asya párvatā bha- down before him; before his ve-
 yante; hemence even the mountains are
 yáḥ somapá nicitó vájrabāhur, afraid. Who is known as the Soma-
 yó vájrahastāḥ: sá, janāsa, drinker, holding the bolt in his arm,
 Índraḥ. who holds the bolt in his hand: he.
 O men, is Indra.

Dyāvā ... *Pṛthivī*: the two members of *Devatā-dvandvas* are here, as often, separated by other words (186 A 1). *asmai*: dat. with *nam* bow (cp. 200 A 1 k, p. 311). *bháyante*: see note on i. 85, 8 c. *śuśmād*: cp. 1 e. *soma-pás* (97, 2): predicative nom., (196 b). *ni-citás*: on the accent see p. 462, f. n. 4.

- १४ यः सुवन्तमवति यः पर्वन्तं यः । सुवन्तम् । अवति । यः । पर्वन्तम् ।
 यः शंसन्तं यः शशमानमूती । यः । शंसन्तम् । यः । शशमानम् । ऊती ।
 यस् ब्रह्म वर्धनं यस् सोमो यस् । ब्रह्म । वर्धनम् । यस् । सोमः ।
 यस्तेदं राधः स जनास इन्द्रः ॥ यस् । इदम् । राधः । सः । जनासः । इन्द्रः ॥

- 14 yāḥ sunvāntam āvati, yāḥ pāc- *Who with his aid helps him that*
 antam, *presses Soma, him that bakes, him*
 yāḥ śāmsantam, yāḥ śāsamā- *that offers praise, him that has pre-*
 nām ūtī; *pared the sacrifice : whom prayer,*
 yāsya brāhma vārdhanam, *whom Soma, whom this gift*
 yāsya sómo, *strengthens : he, O men, is Indra.*
 yāsyedām rādhaḥ : sá, janāsa,
 índraḥ.

sunvāntam: all the participles in a and b refer to some act of worship: pressing Soma; baking sacrificial cakes, &c.; praising the gods; having prepared the sacrifice. śāsamānām: explained by Śaṅkara as stotraṁ kurvāṇam *offering a Stotra*; by the Naighaṇṭuka, iii. 14, as arcantam *singing*; by the Nirukta, vi. 8, as śāmsamānam *praising*. ūtī: contracted inst. of ūtī (p. 80) to be construed with āvati; cp. i. 185, 4: āvasā āvantī *helping with aid*. vārdhanam: to be taken predicatively with each of the three subjects brāhma, sómas, rādhas, *of whom prayer, &c. is the strengthening, that is, whom prayer, &c. strengthens; yāsya being an objective gen.* (p. 320, B 1 b). idām rādhas *this gift* = this sacrificial offering.

- १५ यः सुन्वते पचते दुध्न आ चिद् यः । सुन्वते । पचते । दुध्नः । आ । चिद् ।
 वाजं दर्दर्वि स किञ्चासि सत्यः । वाजम् । दर्दर्वि । सः । किञ्च । असि । सत्यः ।
 वयं त इन्द्र विश्वह मित्रासः वयम् । ते । इन्द्र । विश्वह । मित्रासः ।
 सुवीरांसो विदधमावदेम ॥ सुवीरांसः । विदधम् । आ । वदेम ॥

- 15 yāḥ sunvaté pácate dudhrá á *As he who, most fierce, enforces*
 cid *booty for him that presses and him*
 vájam dārdarṣi, sá kilāsi sat- *that bakes, thou indeed art true.*
 yāḥ. *We ever dear to thee, O Indra,*
 vayam ta, Indra, víśváha pri- *with strong sons, would utter divine*
 yāsaḥ, *worship.*
 suvīrāso vidátham á vadema.

This concluding stanza is the only one that does not end with the refrain sá, janāsa, índraḥ. Instead, the poet, changing the from 3

to the 2. prs., substitutes at the end of b the words *sá kila_{as} satyāḥ* as *such thou art indeed true* = to be depended on (cp. note on *satyām* in i. 1, 6 c); while c and d are a prayer ending with an adaptation of the favourite refrain of the Gautamas, the poets of the second Maṇḍala: *bṛhád vadema vidáthe suvírāḥ* *we would, accompanied by strong sons, speak aloud at divine worship*. *ā cid*: perhaps better taken as emphasizing *dudhrás* (cp. p. 216) than with *dárdarṣi* (int. of *dṛ*). *te*: gen. with *priyásas* (p. 322, C). *vidátham*: the etymology and precise sense of this word have been much discussed. There can now be hardly any doubt that it is derived from the root *vidh* *worship*, and that it means *divine worship*, scarcely distinguishable from *yajñá*, of which it is given as a synonym in *Naighaṇṭuka*, iii. 17; cp. note on i. 85, 1.

RUDRÁ

This god occupies a subordinate position in the RV., being celebrated in only three entire hymns, in part of another, and in one conjointly with Soma. His hand, his arms, and his limbs are mentioned. He has beautiful lips and wears braided hair. His colour is brown; his form is dazzling, for he shines like the radiant sun, like gold. He is arrayed with golden ornaments, and wears a glorious necklace (*niṣká*). He drives in a car. His weapons are often referred to: he holds the thunderbolt in his arm, and discharges his lightning shaft from the sky; but he is usually said to be armed with a bow and arrows, which are strong and swift.

Rudra is very often associated with the Maruts (i. 85). He is their father, and is said to have generated them from the shining udder of the cow *Práni*.

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (*aruṣá*) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (*ísāna*) and father of the world. By his rule and universal dominion he is aware of the doings of men and gods. He is bountiful (*mīḍhvāms*), easily invoked and auspicious (*śivá*). But he is usually regarded as malevolent; for the hymns addressed to him chiefly express fear of his terrible shafts and deprecation of his wrath. He is implored not to slay or injure, in his anger, his worshippers and their belongings, but to avert his great malignity and his cow-slaying, man-slaying bolt from them, and to lay others low. He is, however, not purely maleficent like a demon. He not only preserves from calamity, but bestows blessings. His healing powers are especially often mentioned; he has a thousand remedies, and is the

greatest physician of physicians. In this connexion he has two exclusive epithets, *jálāṣa*, *cooling*, and *jálāṣa-bheṣaja*, *possessing cooling remedies*.

The physical basis represented by Rudra is not clearly apparent. But it seems probable that the phenomenon underlying his nature was the storm, not pure and simple, but in its baleful aspect seen in the destructive agency of lightning. His healing and beneficent powers would then have been founded partly on the fertilizing and purifying action of the thunder-storm, and partly on the negative action of sparing those whom he might slay. Thus the deprecations of his wrath led to the application of the euphemistic epithet *śivá*, which became the regular name of Rudra's historical successor in post-Vedic mythology.

The etymological sense of the name is somewhat uncertain, but would be 'Howler' according to the usual derivation from *rud* *cry*.

ii. 33. Metre: Triṣṭubh.

१ आ ते पितॄन्मृतां सुमन्तु	आ । ते । पि॒तः । म॒रु॒ता॒म् । सु॒म॒न् । ए॒तु ।
मा नः सूर्यस्य संदृशो युयोथाः ।	मा । नः । सूर्य॑स्य । स॒म॒दृ॒शः । यु॒यो॒थ्यः ।
अभि नो वीरो अर्वति क्षमेत	अ॒भि । नः । वी॒रः । अ॒र्व॒ति । क्ष॒मे॒त ।
प्र जयिमहि रुद्र प्रजामिः ॥	प्र । ज॒यि॒म॒हि । रु॒द्र । प्र॒ज॒ामिः ॥

1 á te, pitar Marutām, sumnām etu :	Let thy good will, O Father of the Maruts, come (to us) : sever us
má naḥ sūryasya saṁdṛśo yuyo- thāḥ.	not from the sight of the sun. May the hero be merciful to us in regard
abhi no vīro árvati kṣameta ;	to our steeds ; may we be prolific
prá jāyemahi, Rudra, prajā- bhiḥ.	with offspring.

pitar Marutām : the whole of a compound voc. expression loses its accent unless it begins a sentence of Pāda ; in the latter case only the first syllable would be accented (p. 465, 18 a). yuyothās : 2. s. inj. *Ā.* of 2. *yu* *separate*, with irregular strong radical vowel (p. 144, a). *saṁdṛśas* : abl. 201 A 1. *vīras* = Rudra, with change from 2. to 3. pers., as is often the case (cp. i. 85, 5 c). *árvati abhi kṣameta* = may he not injure us in our steeds, may he spare them. Rudra must be read as a trisyllable (15, 1 d).

१ स्वादत्तेभि रुद्र शतमेभिः । स्वादत्तेभिः । रुद्र । शतमेभिः ।
 शतं हिमा अशीय भेषजेभिः । शतम् । हिमाः । अशीय । भेषजेभिः ।
 अक्षद्वेषो वितरं बंहो वि । अक्षत । द्वेषः । वितरम् । वि । बंहः ।
 अमीवासातयस्वा विषूचीः ॥ वि । अमीवाः । चातयस्व । विषूचीः ॥

2 tvādattebhī, Rud^ara, śāmtame- *By the most salutary medicines*
 bhīḥ *given by thee, O Rudra, I would*
 śatām himā aśīya bheṣajēbhīḥ. *attain a hundred winters. Drive*
 vī asmād dvēṣo vitarām, vī *far away from us hatred, away*
 āmho, *distress, away diseases in all di-*
 vī āmivās cātayasvā viśūcīḥ. *rections.*

tvā-dattebhī: the first member of this cd. retains the inst. case-form (p. 273); Sandhi, 47. śatām: on the concord see p. 291, b; life extending to a hundred winters or autumns (śarādas) is often prayed for. aśīya: root ao. op. Ā. of amś (p. 171, 4). vī: the prp. of a cd. vb. is often repeated with each object, the vb. itself being used only once. vitarām: adv. of the cpv. of vī farther (cp. ūt-tara) employed only with verbs compounded with vī. cātayasvā: ipv. Ā. cs. of cat, with metrical lengthening of the final vowel. viśūcis: A. pl. f. of viśvañc turned in various directions, is used predicatively like an adv.

३ श्रेष्ठो जातस्व रुद्र श्रियासि श्रेष्ठः । जातस्व । रुद्र । श्रिया । असि ।
 तवस्तमस्तवसां वज्रबाहो । तवःस्तमः । तवसाम् । वज्रबाहो इति
 पर्विणः पारमंहसः स्वस्ति वज्रबाहो ।
 विद्वा अमीती रपसो युयोधि ॥ पर्विणः । नः । पारम् । बंहसः । स्वस्ति ।
 विद्वाः । अमिइती । रपसः । युयोधि ॥

3 śreṣṭho jātāsya, Rud^ara, śri- *Thou art the best of what is born,*
 yāsi, *O Rudra, in glory, the mightiest of*
 tavāstamas tavāsām, vajrabāho. *the mighty, O wielder of the bolt.*
 pārṣi ṇaḥ pārām āmhasaḥ su- *Transport us to the farther shore*
 asti; *of distress in safety. Ward off*
 viśvā abhīti rāpaso yuyodhi *all attacks of mischief.*

jātasya: the pp. used as a n. collective noun = *that which has been born, creation*. **vajra-bāho**: it is only here that this specific epithet of Indra is applied to any other deity; the voc. o of u stems is regularly treated as Pragrhya by the Pada text, but not in the Samhitā text (where for instance **vāyav ā** and **vāya ukthébhiḥ** are written). **pārṣi**: from **pr** take across, is one of a number of isolated 2. s. pr. indicatives in form, but ipv. in sense (p. 349, β). **nas**: initial n cerebralized even in external Sandhi (65 A c). **pāram**: acc. of the goal (197 A 1). **svastī**: this word is not analysed in the Pada text (like **sumatī**, &c.) because **astī** does not occur as an independent substantive; here it is a shortened form of the contracted inst. **svastī** (p. 80, n. 2); it is several times used in the sense of a final dat. = **svastāye**. **abhītis** = **abhi itis**, hence the Svarita (p. 464, 17, 1 a); Sandhi, 47. **yuyodhi**: 2. s. ipv. of **yu** separate, with irr. strong radical vowel (p. 144, a).

४ मा त्वां रुद्रं चुक्रुधामा नमोमिर् मा । त्वा । रुद्र । चुक्रुधाम् । नमःऽभिः ।
 मा दुष्टुती वृषम् मा सङ्गती । मा । दुःऽस्तुती । वृषम् । मा । सङ्गती ।
 उन्नी वीराँ अर्पय भेषजैमिर् उत् । नः । वीरान् । अर्पय । भेषजैभिः ।
 भिषक्तं त्वा भिषजाँ मृणोमि ॥ भिषक्ऽतमम् । त्वा । भिषजाम् । मृणोमि ॥

4 mā tvā, Rudra, cukrudhāmā *May we not anger thee, O Rudra,*
 nāmobhir, *with our obeisances, nor with ill*
 mā dūṣṭutī, vṛṣabha, mā sā- *praise, O bull, nor with joint*
 hūti. *invocation. Raise up our heroes*
 ūn no vīrāñ arpayā bheṣajé- *with remedies: I hear of thee as*
 bhir: *the best physician of physicians.*
 bhiṣaktamam tvā bhiṣajāṃ śr-
 ñomi.

cukrudhāma: this form, red. (cs.) ao. (149, p. 174) might in itself be either sb. or inj., because the 1. pl. P. of these moods is identical in a stems; but the use here of the prohibitive pcl. **mā**, which is employed with inj. forms only (180), decides the question. **nāmobhis**: that is, with ill or inadequate worship; cp. **dūṣṭutī** in b; the latter form is a contracted inst. (p. 80); on

the internal Sandhi of this word see 43, 3 a. *sáhūti*: contracted inst.; invocation with other deities whom Rudra might consider inferior. *úd arpayā*: cs. of *úd* ॠ (p. 197, irr. 1) = *raise up, strengthen*. *bhiṣájām*: partitive gen. (see 202 B 2 b, p. 321); cp. 3 b. *śṛṇomi*: pr. of *śru* *hear*; with double acc., 198, 1.

५ हवीमभिर्हवते यो हविर्मिर्	हवीमभिः । हवते । यः । हविःभिः ।
अव सोमिमी रुद्रं दिषीय ।	अव । सोमिभिः । रुद्रम् । दिषीय ।
ऋदूदरः सुहवो मा नो अस्मि	ऋदूदरः । सुहवः । मा । नः । अस्मि ।
बभ्रुः सुशिप्रो रीरधन्मनायै ॥	बभ्रुः । सुशिप्रः । रीरधत् । मनायै ॥

5 *hávīmabhir hávate yó havir-*
bhir,
áva stómebhi Rudrám diṣya :
ṛdūdāraḥ suhávo mā no asyái
babhrūḥ suśípro rīradhan ma-
náyai.

Rudra who is called on with
invocations and with oblations, I
would appease with songs of praise :
may he, the compassionate, easy
to invoke, ruddy brown, fair-
lipped, not subject us to that
jealousy of his.

hávīman: from *hū* *call*, but *havis* from *hu* *sacrifice*. *áva diṣya*: s ao. op. *Ā.* of *dā* *give* (144, 3). *ṛdūdāras* is not analysed in the Pada text, perhaps owing to a doubt whether it is = *ṛdu-udāra* or *ṛdū-dāra* (the former is the view of Yaska who explains it as *mṛdu-udara*); for *ṛdū-pá* and *ṛdū-vṛdh* are separated and *dara* is separated in *puṣam-dará*. Both this word (according to the former analysis) and *su-háva* are Bv. (p. 455, ca). *babhrús*: this colour is attributed to Rudra in viii. 9, 15 also; otherwise it is applied more often to Soma (viii. 48) as well as once to Agni. *su-śípras*: see note on ii. 12, 6 c. *rīradhat*: inj. red. ao. of *randh*. *asyái manáyai*: that is, Rudra's well-known wrath is deprecated; cp. 4 a b. There is some doubt as to the exact interpretation of this stanza. The chief objection to the above explanation is the necessity to take *hávate* in a ps. sense (= *hūyate* according to Sāyaṇa). The following sense has also been suggested: 'he who invokes Rudra (thinks), "I would buy off Rudra with songs of praise": let not Rudra subject us to that suspicion (on his part).'

६ उक्ता ममन्द वृषभो मरुत्वान्
 त्वर्चीयसा वयसा नार्धमानम् ।
 घृणीव छायामरुपा अशीया
 विवासेयं रुद्रस्य सुखम् ॥

उत् । मा । ममन्द । वृषभः । मरुत्वान् ।
 त्वर्चीयसा । वयसा । नार्धमानम् ।
 घृणिऽइव । छायाम् । अरुपाः । अशीय ।
 आ । विवासेयम् । रुद्रस्य । सुखम् ॥

6 ūn mā mamanda vṛṣabhó Ma-
 rútvān
 tvárkṣiyasā váyasā nārdhamā-
 nam.
 ghṛṇīva chāyām arapā aśīya :
 ā vivāseyam Rudrāsya sum-
 nām.

*The bull accompanied by the
 Maruts has gladdened me, the sup-
 pliant, with his most vigorous force.
 I would unscathed attain shade in
 heat as it were : I would desire to
 win the good will of Rudra.*

ūd . . . mamanda : pf. of mand (nasalized form of mad) gladden ; intransitive, be glad, in Ā. only. ṛṣabhās : Rudra. Marútvān : though this epithet is characteristic of Indra, it is also twice applied to Rudra (as father of the Maruts, see 1 a) as well as very rarely to a few other gods who are associated with Indra ; on the Sandhi see 40, 2. ghṛṇīva has been much discussed. The only natural explanation (following the Pada text) is ghṛṇi iva, taking ghṛṇi as a contracted inst. f. (p. 80) expressing either cause = by reason of heat (199 A 8) or time = in heat (199 A 5) ; Sāyaṇa's explanation is ghṛṇi iva like one heated by the rays of the sun ; but a word ghṛṇin N. ghṛṇi does not occur, and the accent is wrong. For the simile cp. vi. 16, 38 : ūpa chāyām iva ghṛṇer āganma śarma te vayām we have entered thy shelter like shade (protecting) from heat (p. 317, 2). aśīya : see 2 b ; on the Sandhi of the final vowel of the Pada, cp. i. 160, 4 c. ā vivāseyam : op. ds. of van win.

७ कृपं स्व ते रुद्र मृकयाकुः
 हसो यो अस्मि मेवजो जलायः ।
 अपमर्ता रपंसो दिव्यस्त्रा-
 भी नु मा वृषम चचमीयाः ॥

कृ । स्वः । ते । रुद्र । मृकयाकुः ।
 हसः । यः । अस्मि । मेवजः । जलायः ।
 अपमर्ता । रपंसः । दिव्यस्त्रा ।
 अमि । नु । मा । वृषम । चचमीयाः ॥

7 kúa syá te, Rud^{ra}, mṛlayákur
hásto yó ásti bheṣajó jálāṣaḥ ?
apabhartá rápaso dáiviasya
abhí nú mā, vṛṣabha, cakṣam-
ithāḥ.

*Where, O Rudra, is that merciful
hand of thine which is healing and
cooling? As remover of injury
coming from the gods, do thou, O
Bull, now be compassionate towards
me.*

kvaⁱ sya : see p. 450, b. bheṣajás is an adj. here and in one other passage; otherwise it is a n. noun meaning *medicine*. apabhartá : on the accent see p. 453, 9 d. dáivyasya : *derived from the gods*, that is, such as is inflicted by Rudra himself; on the Sandhi of the final vowel, cp. 6 c. abhí : final vowel metrically lengthened in the second syllable of the Pada, but not in 1 c. cakṣamithās : 2. s. pf. op. of kṣam (p. 156, 3).

८ प्र बभ्रवे वृषभाय श्रुतिचे
महो महौ सुष्टुतिमीरयामि ।
नमस्वा कल्मलीकिनं नमीमिर
गृणीमसि त्वेषं रुद्रस्य नाम ॥

प्र । बभ्रवे । वृषभाय । श्रुतिचे ।
महः । महौम । सुऽस्तुतिम् । ईरयामि ।
नमस्व । कल्मलीकिनम् । नमःऽभिः ।
गृणीमसि । त्वेषम् । रुद्रस्य । नाम ॥

8 prá babhráve vṛṣabhāya śvītīcé
mahó mahīm suṣṭutīm īrayāmi.
namasyá kalmalīkinam námo-
bhir.
gṛṇimāsi tveṣām Rudráya
náma.

*For the ruddy-brown and whitish
bull I utter forth a mighty eulogy
of the mighty one. I will adore
the radiant one with obeisances.
We invoke the terrible name of
Rudra.*

prá . . . īrayāmi : an example of the prp. at the beginning, and the vb. to which it belongs at the end of a hemistich. śvītīcé : D. s. of śvityāñe (cp. 93). mahás : gen. s. m. of mah, beside the acc. s. f. of the same adj. (Śaṇa : mahato mahatīm), *of the great one* (Rudra); cp. i. 1, 5 c. namasyá : according to the Pada this form has its final syllable metrically lengthened for namasyá, which is the 2. s. ipv.; otherwise it is the 1. s. sb. (p. 128), which is the more likely because the third syllable does not favour metrical lengthening, and because the 1. prs. is used both in the preceding

and the following Pāda. The metre of c is abnormal because the caesura follows the third syllable, and there is a secondary caesura after the eighth. *gr̥nīmāsi*: 1. pl. pr. of *gr̥ sing* (p. 138).

- ९ स्थिरेभिरङ्गैः पुष्टरूपं उग्रो स्थिरेभिः । अङ्गैः । पुष्टरूपः । उग्रः ।
 बभ्रुः युक्तेभिः पिपिशे हिरण्यैः । बभ्रुः । युक्तेभिः । पिपिशे । हिरण्यैः ।
 ईशानादस्य सुवर्णस्य भूरैर् ईशानात् । अस्य । सुवर्णस्य । भूरैः ।
 न वा उ योषद्द्रादसुर्यम् ॥ न । वै । ऊं इति । योषत् । द्द्रात् ।
 असुर्यम् ॥

- 9 *sthirébhair āṅgaiḥ pururūpa* With his firm limbs, having
ugrō many forms, the mighty one, ruddy-
babhrūḥ śukrēbhiḥ pipiṣe hira- brown, has adorned himself with
nyaiḥ. bright gold ornaments. From the
īśānād asyā bhūvanasya bhūrer ruler of this great world, from
nā vā u yoṣad Rudrād asuryām. Rudra, let not his divine dominion
 depart.

sthirébhair āṅgaiḥ: probably to be construed with *pipiṣe*, by means of his firm limbs he has adorned himself with golden ornaments, that is, his limbs are adorned with golden ornaments; *Sāyaṇa* supplies *yuktās furnished with firm limbs*. *pipiṣe*: pf. A. of *piś*. *īśānād*: pr. pt. (agreeing with *Rudrād*) of *īś rule over* with gen. (202 A a); the pf. pt. is *īśānā*. *bhūres*: agreeing with *bhūvanasya*; cp. vii. 95, 2: *cétantī bhūvanasya bhūreḥ taking note of the wide world* (where *bhūres* could not agree with any other word); *Sāyaṇa* takes it with *Rudrād*. *yoṣat*: s ao. of *yu separate* (p. 162, 2; 201 A 1). *asuryām*: an examination of the occurrences of this word indicates that as an adj. it should be pronounced *asurīa*, but as a substantive *asuryā*.

- १० अहंन्विमर्षि सायकानि धन्वा- अहंन् । विमर्षि । सायकानि । धन्व ।
 हंन्निष्कं यजतं विश्वरूपम् । अहंन् । निष्कम् । यजतम् । विश्वरूपम् ।
 अहंन्निदं दयसे विश्वम्भं अहंन् । इदम् । दयसे । विश्वम् । अभ्वम् ।
 न वा श्रीवीयो बद्ध त्वदसि ॥ न । वै । श्रीवीयः । बद्ध । त्वत् । असि ॥

- 10 árhan bibharṣi sāyakāni dhánva *Worthy thou bearest arrows and*
 árhan niṣkām yajatām viśvárū- *bow; worthy thy adorable all-*
 pam; *coloured necklace; worthy thou*
 árhann idāṃ dayase víśvam ábh- *wieldest all this force: there is*
 vam: *nothing mightier than thou, O*
 ná vá ójīyo, Rudera, tvád asti. *Rudra.*

bibharṣi: 2. s. pr. of bhr̥ *bear*; this pr. stem is much less common than that according to the first class, bhāra. árhann: 52. idām: *this*, viz. that thou possessest. dayase: 2. s. Ā. pr. of 2. dā *divide*. Sāyaṇa interprets idām dayase ábhvam as *thou protectest this very extensive (ábhvam) world*. tvád: abl. after cpv. (p. 317, 8).

- ११ सुहि श्रुतं गर्तसदं युवानं सुहि । श्रुतम् । गर्तऽसदम् । युवानम् ।
 मृगं न भोममुपहृत्तुमुग्रम् । मृगम् । न । भोमम् । उपऽहृत्तुम् । उग्रम् ।
 मृळा जरित्रे रुद्र खवानो मृळ । जरित्रे । रुद्र । खवानः ।
 ऽन्यं ते अस्मिन् वपन्तु सेनाः ॥ अन्यम् । ते । अस्मत् । नि । वपन्तु । सेनाः ॥

- 11 stuhī śrutām gartasādam yūvā- *Praise him, the famous, that sits*
 nam, *on the car-seat, the young, the*
 mṛgām ná bhīmám upahatnám, *mighty, that slays like a dread*
 ugrám. *beast. O Rudra, being praised be*
 mṛḷā jaritré Rud^ara stāvāno: *gracious to the singer: let thy*
 anyām tē asmán ní vapantu *missiles lay low another than us.*
 sénāh.

yūvānam: other gods also. such as Agni, Indra, the Maruts, are spoken of as young. mṛgām ná bhīmám: cp. note on i. 154, 2 b; either a bull (vṛṣabho ná bhīmāh vi. 22, 1) or a lion (simho ná bhīmāh, iv. 16, 14) may be meant. mṛḷā: ipv. of mṛḍ; with dat., p. 311, f. stāvānas: here, as nearly always, in a ps. sense. asmād: abl. with anyā, p. 317. 3. sénās: that this word here means *missiles* is rendered probable by the parallel passage VS. 16, 52: yās te sahasraṃ hetāyo 'nyām asmán ní vapantu tāh *may those thousand missiles of thine lay low another than us.*

१२ कुमा॒रश्चित्पित॑रं व॒न्द॒मानं॑
प्रति॑ नाना॒म इ॒द्रोप॑यन्तम् ।
भूरै॒दा॒ता॒रं स॒त्पतिं॑ गृ॒णीषि॑
सु॒तस्त्वं भेष॑जा रा॒क्ष॒सी ॥

कुमा॒रः । चि॒त् । पि॒तरं॑ । व॒न्द॒मानम् ।
प्रति॑ । न॒ना॒म् । इ॒द्र । उ॒प॒प॒य॒न्तम् ।
भूरैः । द॒ता॒रम् । स॒त्प॒तिम् । गृ॒णी॒षि ।
सु॒तः । त्वम् । भेष॑जा । रा॒क्षि॒ । क्षी॒ रति॑ ॥

12 kumārās oit pitāraṁ vādamā-
nam

prāti nānāma Rud*ropayāntam.
bhūrer dātāraṁ sātpatim grṇīṣe:
stutās tuāṁ bheṣajā rāsi asmé.

A son bows towards his father
who approving approaches him, O
Rudra. I sing to the true lord,
the giver of much: praised thou
givest remedies to us.

The interpretation of a b is doubtful. It seems to mean: Rudra, as a father, approaches with approval the singer, as a son; Rudra, being addressed in the voc., is told this in an indirect manner. I cannot follow Sayana (pratīnato 'smi I have bowed down to) and several translators in treating nanāma as 1. s. pf., which in the RV. could only be nanama (p. 149, n. 1). nānāma: =pr.; the lengthening of the first syllable is not metrical, see 139, 9. The meaning of c d appears to correspond to that of a b: Rudra, being praised, shows his favour by bestowing his remedies; the singer therefore extols him as the giver of riches. grṇīṣe: an irr. form of the 1. s. Ā. of gr̥ sing. asmé: dat., p. 104; 200 A 1.

१३ या वी॑ भेष॒जा म॑द॒तः सु॒ची॒नि
या श॑न्त॒मा वृष॑णी॒ या म॑न्यो॒सु ।
यानि॑ म॒नुरवृ॑णी॒ता पि॒ता न॒स
ता शं च॑ यो॒क्षं इ॒द्र॒स्त्वं व॑रि॒म ॥

या । वः । भेष॑जा । म॒द॒तः । सु॒ची॒नि ।
या । श॒म॒त॒मा । वृष॑णः । या । म॒न्यः॒सु ।
यानि॑ । म॒नुः । अ॒वृ॒णी॒त । पि॒ता । नः ।
ता । श॒म् । च॒ । योः । च॒ । इ॒द्र॒स्त्वं । व॑रि॒म् ॥

13 yā vo bheṣajā, Marutaḥ, śúcīni,
yā śāntamā, vṛṣaṇo, yā mayo-
bhū,
yāni Mānura vṛṇitā, pitā nas:
tā śāṁ ca yōś ca Rud*rāśya
vaśmi.

Your remedies, O Maruts, that
are pure, that are most wholesome,
O mighty ones, that are beneficent,
that Manu, our father, chose: these
and the healing and blessing of
Rudra I desire.

Marutas: the Maruts, as the sons of Rudra (cp. 1 a) are here incidentally invoked, and their remedies associated with Rudra's. **mayobhú:** the short form of the N. pl. n. (p. 82, n. 7, and p. 83, d). **Mánus:** the ancestor of mankind, often spoken of as a father or 'our father', and the institutor of sacrifice. **ávr̥ṇitā:** 3. s. ipf. **Ā.** (with metrically lengthened final vowel) of 2. **vṛ** choose. **śám, yós:** these words are frequently used in combination, either as adverbs or substantives.

- १४ परि णो हेति रुद्रस्त्वं वृज्याः परि । नः । हेतिः । रुद्रस्त्वं । वृज्याः ।
 परि त्वेषस्त्वं दुर्मतिर्मही गात । परि । त्वेषस्त्वं । दुःमतिः । मही । गात ।
 अवं स्थिरा मघवन्तनुष्व अवं । स्थिरा । मघवन्तनुष्व ।
 मीढ्वस्तोकाय तनयाय मृळ ॥ मीढ्वः । तोकाय । तनयाय । मृळ ॥

- 14 pári ṇo hetí Rudrásya vṛjyāḥ, May the dart of Rudra pass us
 pári tveśásya durmatir mahí by, may the great ill will of the
 gāt. terrible one go by us: slacken thy
 áva sthirā maghávadbhyas ta- firm (weapons) for (our) liberal
 nuṣva; patrons; O bounteous one, be merci-
 mīḍhvas, tokāya tánayāya mṛṣa. ful to our children and descendants.

vṛjyās: 3. s. root ao. pre. (p. 172 a) of **vṛj** twist. **gāt:** root ao. inj. of **gā** go. **maghávadbhyas:** the I. D. Ab. pl. of **maghāvan** are formed from the supplementary stem **maghāvanta** (91, 5). **áva tanuṣva sthirā:** relax the taut, with reference to the bow, the special weapon of Rudra; used with the dat. because equivalent to **mṛṣa be merciful to** (p. 311 f). **mīḍhvas:** voc. of the old unreduplicated pf. pt. **mīḍhvāms**, cp. p. 66; 157 b (p. 182). **mṛṣa:** = **mṛṣa**, p. 437, a 9.

- १५ एवा बन्धो वृषम चिकितान् एव । बन्धो इति । वृषम । चिकितान् ।
 यथा देव न हृणीषि न हंसि । यथा । देव । न । हृणीषि । न । हंसि ।
 हवनश्रुतौ रुद्रह बोधि हवनश्रुत । नः । रुद्र । रुद्र । बोधि ।
 बृहद्वेदं विदधे सुवीराः ॥ बृहत् । वदेन । विदधे । सुवीराः ॥

- 2 imāṃ sū asmai hṛdā ā sūtaṣ-
tām We would verily utter from our
heart this well-fashioned hymn for
māntram vocema: kuvid asya him. Perchance he will take note
védat of it. The Son of Waters, the lord,
Apām nápād, asuríasya mahná, by the greatness of divine dominion,
viśvāni aryó bhūvanā jajāna. has created all beings.

hṛdā ā: this expression occurs several times, e.g. iii. 89, 1: matír hṛdā ā vacyāmānā a prayer welling from the heart. sū-
taṣtam well-fashioned, like a car, to which the seers frequently
compare their hymns; on the accent see p. 456, 1 a; cp. p. 462, 18 b.
asmai and asya: unaccented, p. 452, 8 B c; dat. of prs. with vac:
cp. 200, 1 c. védat: 8. s. pr. sb. of vid know, with gen., cp.
202 A c. asuryāsyā: see p. 451, 6.

- ३ समन्वा यन्त्युप यन्त्यन्वाः सम । अन्वाः । यन्ति । उप । यन्ति ।
समानमूर्वे नद्यः पृणन्ति । अन्वाः ।
तमू शुचिं शुचयो दीद्विवांसम् समानम् । ऊर्वम् । नद्यः । पृणन्ति ।
अपां नपातं परि तस्युरापः ॥ तम् । ऊं इति । शुचिम् । शुचयः । दीद्वि
५ वांसम् ।
अपाम् । नपातम् । परि । तस्युः । आपः ॥

- 8 sām anyā yānti, ūpa yanti While some flow together, others
anyāḥ: flow to (the sea): the streams fill
samānām ūrvām nadīḥ pr- the common receptacle; him the
nanti. pure, the shining Son of Waters,
tām ū śuciṃ śucayo dīdivāṃ- the pure waters stand around.
sam
Apām nápātam pāri tásthur
āpaḥ.

yānti: accented because of the antithesis expressed by anyāḥ—
anyāḥ, the first vb. then being treated as subordinate (see p. 468 β).
ūrvām: = ocean. samānām: common, because all streams flow
into it. nadyās: cp. asuryāsyā in 2 c. prṇanti: from pṛ fill

ū : u is often lengthened in the second syllable of a Pada before a single consonant (see p. 220). *diḍivāmsam* : pf. pt. of *dī shine*, with lengthened red. vowel (189, 9) and shortened radical vowel; the sense is illustrated by 4 d. *pāri tasthur* : = *they tend him*.

४ तमक्षैरा युवतयो युवानं
मर्मृज्यमानाः परि यन्वापः ।
स मुक्तेभिः शिक्कमी रेवदक्षे
दीदायानिध्नो घृतनिर्णिगप्सु ॥

तम् । अक्षैराः । युवतयः । युवानम् ।
मर्मृज्यमानाः । परि । यन्ति । आपः ।
स । मुक्तेभिः । शिक्कामिः । रेवत । अक्षे
रिति ।
दीदाय । अग्निध्नः । घृतनिर्णिक् । अप्सु ॥

4 tām āsmerā yuvatāyo yūvānam
marmṛjyāmānāḥ pāri yanti ā-
pah :
sā śukrēbbhiḥ śikvabhī revād
asmé
dīdāyānidhnmóghṛtānirṇigapsú.

*Him, the youth, the young
maidens, the waters, not smiling,
making him bright surround : he
with clear flames shines bounti-
fully on us, without fuel in the
waters, having a garment of ghee.*

āsmerās : it is somewhat uncertain what is the exact sense here implied ; but judging by iv. 58, 8, where the drops of ghee are described as hastening 'to Agni like beauteous maidens, smiling, to meeting-places', it may mean that the waters attend seriously on this form of Agni, not as lovers. *yūvānam* : a term applied to Agni in several passages. *marmṛjyāmānās* : the vb. *mṛj* is often used of making Agni bright, with ghee, &c. *śikvabhis* : the precise sense is somewhat doubtful, but it must mean 'flames' or the like. Note that though in this word the ending *bhis* is separated in the Pada text, it is not so in *śukrēbbhis* because *śukre* is not a stem. *asmé* : dat. *Fragrhya*, 26 c. *dīdāya* : 8. s. pf. of *dī shine*, with long red. vowel (189, 9). *an-idhmās* : accent, p. 455 c a ; cp. x. 80, 4 : *yó anidhmó dīdayad apsú antár who shone without fuel in the waters*. *ghṛtā-nirṇik* : an epithet otherwise applied only to Agni and (once) to the *sacrifice* (*yajñá*) : note that the second member appears in the Pada text as *nirṇik*, in accordance with the analysis *niḥ-nik* when the word occurs uncompounded.

५ अ॒दी ति॒स्रो च॒न्व॒ध्याय॒ नारी॑रु॒ अ॒दी । ति॒स्रः । अ॒न्व॒ध्याय॑ । नारी॑ः ।
 दे॒वाय॑ दे॒वीर्दि॒धिष॒न्व॒न्नम् । दे॒वाय॑ । दे॒वीः । दि॒धिष॒न्नि । अ॒न्नम् ।
 क॒ता र॒वोप॑ हि प्र॒स॒वैर् अ॒प्सु क॒ताः ऽर॒व । उ॒प । हि । प्र॒ऽस॒वैर् । अ॒प्ऽसु ।
 स पी॒यूषं॑ ध॒यति॑ पु॒र्वसू॒नाम् ॥ सः । पी॒यूषम् । ध॒यति॑ । पु॒र्वऽसू॒नाम् ॥

5 asmái tisoró avyathiáya náir
 deváya devír didhiṣanti ánnam : On him, the immovable god, three
 kftā ivópa hí prasarsé apsú ; divine women desire to bestow food :
 sá piyúṣam dhayati pūrvasū- for he has stretched forth as it were
 nām. to the breasts (?) in the waters : he
 sucks the milk of them that first
 bring forth.

tisoró devīḥ : the waters in the three worlds are probably meant ;
 in iii. 56, 5 Agni is spoken of as having three mothers (trimātā), and
 three maidens of the waters (yoṣánās tisoró ápyāḥ) are there men-
 tioned : they wish to feed him, while he desires to drink their milk.
 didhiṣanti : ds. of 1. dhā bestow : this is the usual form, while dhítsa
 is rare. kftās : the meaning of this word, which occurs here only,
 is quite uncertain. pra-sarsé : 8. s. pr. int. of sṛ. dhayati :
 8. s. pr. of 2. dhā suck. pūrvasūnām : i. e. Apām napāt is their
 first offspring ; cp. x. 121, 7 : ápo janáyantīr Agnim the waters pro-
 ducing Agni.

६ अ॒न्व॒स्था च॒ जनि॑मा॒स्य च॒ खर॑
 द्रु॒हो रि॒षः संपृ॑चः पा॒हि सू॒रीन् । द्रु॒हः । रि॒षः । स॒म्ऽपृ॑चः । पा॒हि । सू॒रीन् ।
 आ॒मासु॑ पु॒ष्पं प॒रो च॒मृ॒ष्यं आ॒मासु॑ । पु॒ष्पं । प॒रः । अ॒मृ॒ष्यम् ।
 ना॒रा॒तयो॑ वि न॒श॒न्ना॒नृ॒तानि॑ ॥ न । अ॒रा॒तयः॑ । वि । न॒श॒न् । न । अ॒नृ॒-
 तानि॑ ॥

6 áśvasya átra jánimāsyá ca svár.
 druho riṣāḥ sampṛcaḥ páhi and in heaven. Do thou protect
 sūrín. the patrons from falling in with
 amāsu pūṣṣu paró apramṛṣyám malice and injury. Him that is
 nárātayo ví naśan nānṛtāni. not to be forgotten, far away in
 unbaked citadels, hostilities shall
 not reach nor falsehoods.

Though every word is clear in this stanza the meaning of the whole is somewhat uncertain. It seems to be this: Apām napāt is produced from both the terrestrial and the heavenly waters. He is invoked to protect sacrificers from injury. He himself dwells beyond the reach of foes. áśvasya: Agni is often spoken of as a steed. átra: here, i.e. in the waters of earth. svār: this is the only passage in the RV. in which the word is not to be read as súar; it is here a loc. without the ending i (see 82c). pāhi: the change from the 3. to the 2. prs. in the same stanza is common in the RV. with reference to deities. On this form depends the abl. inf. sampfcas as well as the two preceding ablatives: lit. *protect the patrons from malice and from injury, from falling in with them* (cp. p. 337 a). āmāsu: in the unbaked, i.e. natural (cloud) citadels. pūrṣú: loc. pl. of pūr, 82. parás: note the difference of accent between this adv. and the N. s. adj. páras yonder, other. naśat: inj. pr. of 3. naś reach.

७ ख आ दमे सुदुघा यस्य धेनुः
खधा पीपाय सुवन्नमत्ति ।
सो अपां नपादूर्जयन्नप्स्वन्तरु
वसुदेयाय विधत्ते वि भाति ॥

खे । आ । दमे । सुदुघा । यस्य । धेनुः ।
खधाम् । पीपाय । सुऽमु । वन्नम् । अत्ति ।
सः । अपाम् । नपात् । ऊर्जयन् । अप्सु ।
अन्तः ।

वसुदेयाय । विधत्ते । वि । भाति ॥

7 svá á dāme sudúghā yāsya
dhenúh,
svadhām pipāya, subhú ánnam
atti;
sò 'pām nápād ūrjá Yann apsu
antár,
vasudéyāya vidhaté ví bhāti.

*He, in whose own house is a cow
yielding good milk, nourishes his
vital force, he eats the excellent
food; he, the Son of Waters, gather-
ing strength within the waters,
shines forth for the granting of
wealth to the advantage of the
worshipper.*

svá á dāme: that is, within the waters; in i. 1, 8 své dāme refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Padas merely vary the sense of 5. The food that he

eats is the milk that he receives, and that strengthens him. *sva-dhām* : this word is not analysed in the *Padapāṭha* of the RV. and AV. (as if derived from a root *svadh*), but it is separated in that of the TS. as *sva-dhā*. *pīpāya* : 3. s. pf. of *pi* *swell*, with lengthened red. vowel (139, 9). *só apām* must be read as *sò 'pām* since a must here be metrically elided (21 a ; p. 465, 17, 3). On *apsv āntár* see p. 450, 2 b [where *apsvāntaḥ* should be corrected to *apsvāntaḥ*]. *vidhaté* : dat. of advantage (p. 314, B 1); on the accent see p. 458, 11, 8. *vasudháyāya* : dat. of purpose, *ibid.*, B 2. *vī bhāti* : here *Apām napāt* is thought of as the terrestrial Agni appearing on the sacrificial altar.

- ८ यो अप्सु मुचिना दिव्येन । यः । अप्सु । आ । मुचिना । दिव्येन ।
 ऋतावाजस उर्विया विमाति । ऋतवा । अजसः । उर्विया । विमाति ।
 वया इदम्या मुवगान्स । वयाः । इत् । अन्या । मुवगानि । अस् ।
 प्र जायन्ते वीर्यस्य प्रजामिः ॥ प्र । जायन्ते । वीर्यः । व । प्रजामिः ॥
- 8 yó apsú á súcinā dáiviena Who in the waters, with bright
 ṛtāvājasa urviyā vibhāti : divinity, holy, eternal, widely shines
 vayá id anyā bhūvanāni asya forth : as offshoots of him other
 prā jāyante vīrūdhas ca prajā- beings and plants propagate them-
 bhiḥ. selves with progeny.

súcinā dáivyena : = *divine brightness*. *ṛtāvā* : note that in the *Padapāṭha* the original short a is restored (cp. i. 160, 1). *vayās* : other beings are his offshoots because he produced them ; cp. 2 d : *vīśvāni bhūvanā jajāna*. *prajābhis* : cp. ii. 33, 1, *prā jāyemahi prajābhiḥ*.

- ९ अपां नपादा ह्यस्मादुपस्थं । अपाम् । नपात् । आ । हि । अस्मात् । उप-
 जिह्वानामूर्ध्वो विद्युत् वसानः । स्था ।
 तस्य ज्येष्ठं महिमानं वहन्ती । जिह्वानाम् । ऊर्ध्वः । विद्युत् । वसानः ।
 हिरण्यवर्णाः परि यन्ति यद्भीः ॥ तस्य । ज्येष्ठम् । महिमानम् । वहन्ती ।
 हिरण्यवर्णाः । परि । यन्ति । यद्भीः ॥

9 Apām nāpād ā hí ásthād upá-
 stham
 jihmánām, ūrdhvó vidyútam
 vásānah.
 tāsya jyēsthām mahimānam
 váhantīr,
 hiraṇyavarṇāḥ pári yanti yah-
 víḥ.

*The Son of Waters has occupied
 the lap of the prone (waters), (him-
 self) upright, clothing himself in
 lightning. Bearing his highest
 greatness, golden-hued, the swift
 streams flow around (him).*

The lightning Agni is again described in this stanza. jihmánām ūrdhvāḥ: these words are in contrast; cp. i. 95, 5 of Agni: vardhate . . . āsu jihmánām ūrdhvāḥ . . . upásthe he grows in them, upright in the lap of the prone. tāsya mahimānam his greatness = him the great one. hiraṇyavarṇāḥ: because he is clothed in lightning. pári yanti: cp. 3 a and 4 b. yahvís: the meaning of the word yahvá, though it occurs often, is somewhat uncertain: it may be *great* (Naighaṇṭuka, Śaṅkara), or *swift* (Roth), or *young* (Geldner).

90 हिरण्यरूपः स हिरण्यसंदृग्
 अपां नपात्सेद् हिरण्यवर्णः ।
 हिरण्ययात्परि योर्निर्निषद्या
 हिरण्यदा ददत्यन्नमदी ॥

हिरण्यरूपः । सः । हिरण्यसंदृक् ।
 अपाम् । नपात् । सः । इत् । ऊँ इति ।
 हिरण्यवर्णः ।
 हिरण्ययात् । परि । योर्निः । निःसद्यः ।
 हिरण्यदाः । ददति । अन्नम् । अदी ॥

10 hiraṇyarūpaḥ, śa hiraṇyasam-
 dṛg;
 Apām nāpāt séd u hiraṇyavar-
 naḥ;
 hiraṇyáyāt pári yóner niśádyā,
 hiraṇyadā dadati ánnam asmai.

*He is of golden form, of golden
 aspect; this Son of Waters is of
 golden hue; to him (coming) from
 a golden womb, after he has sat
 down, the givers of gold give food.*

In this stanza the terrestrial Agni is described. He is spoken of as 'golden' because of the colour of his flames. séd: 48 a. pári as a prp. here governs the abl. (176, 1 a). The golden source of Agni

may be the sun, as Durga thinks; thus the solar deity Savitṛ is spoken of as distinctively golden (cp. i. 35); but hiranyāya yóni may = hiranyagarbhá (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Sayana wishes to supply *rājate* after *niśádyā* = *having sat down shines*. This is quite unnecessary; it is more natural to take c and d as one sentence, *niśádyā* referring to *asmai*: *to him, after he has sat down, they give* (cp. 210). Note that the Pada text shortens the final vowel of *niśádyā* (cp. 164, 1). *hiranyadās*: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the *dakṣiṇá* *the sacrificial fee* (x. 107, 2) it is said *hiranyadā amṛtatvám bhajante the givers of gold partake of immortality*. *dadati*: 3. pl. pr. act. of *dā* *give* (p. 125, f. n. 4). *ánnam*: the oblation (cp. 11 d).

- ११ तदस्यानीकमुत चारु नामा- तत्। अ॒स्य॒। अ॒नी॒कम्। उ॒त। चारु॑। नामं॑।
 पी॒थं व॒र्धते॑ नृ॒पु॒राम्। अ॒पी॒थम्। व॒र्धते॑। नृ॒पुः। अ॒पाम्।
 यमि॒न्वते॑ यु॒वत॑यः स॒मित्या॑ यम्। इ॒न्वते॑। यु॒वत॑यः। सम्। इ॒त्या।
 हिरे॒ण्वयी॑ घृ॒तम॑न्नम॒स्य॒॥ हिरे॒ण्व॒य॒यी॑म्। घृ॒तम्। अ॒न्नम्। अ॒स्य॒॥

- 11 *tád asyā́nikam utá cáru náma* *That face of his and the dear*
apíciāṃ vardhate náptur apám. *secret name of the Son of Waters*
yám indháte yuvatáyāḥ sām *grow. Of him, whom, golden-*
itthá *coloured, the maidens kindle thus,*
hiranyavarṇaṃ: ghṛtám ánnam *ghee is the food.*
asya.

ánikam: the flaming aspect of Agni seen at the sacrifice. *apíci-yām*: *secret*; cp. *gúhyam cáru náma* *the dear secret name of Soma* (ix. 96, 16); *the secret name of the Son of Waters grows* means that the sacrificial Agni, under his secret name of Son of Waters, grows in the waters, cherished by them; another way of expressing what is said in 4 and 7. The cadence of b is irregular, the last syllable but one being short instead of long (cp. p. 440). *yuvatáyāḥ*: the waters (cp. 4 a). *sām*: the prp. after the vb. (p. 468, 20). *ghṛtám ánnam asya*: cp. *ghṛtánirṇik* in 4 d and *subhv ánnam atti* in 7 b.

The general meaning of the stanza is: Agni, who in the hidden form of Apām Napāt is nourished in the waters, is at the sacrifice fed with ghee.

१२ अ॒ग्नीं ब॒ह्वना॑म॒वमा॒य सखे॑ । अ॒ग्नी । ब॒ह्वना॑म् । अ॒वमा॒य । सखे॑ ।
य॒ज्ञेर्वि॒धेम॒ नम॑सा ह॒विर्भिः॑ । य॒ज्ञेः । वि॒धेम॒ । नम॑सा । ह॒विः॑भिः ।
सं सा॒नु मा॒र्ज्मिं दि॒धिषा॑मि बि॒क्षीर् स॒म् । सा॒नु । मा॒र्ज्मिं । दि॒धिषा॑मि । बि॒क्षेः ।
दधा॒म्यन्नेः॑ परि॒ वन्द॑ अ॒ग्निमः॑ ॥ दधा॑मि । अ॒ग्नेः । परि॒ । व॒न्दे । अ॒ग्नेः॑भिः ॥

12 *asmái bahūnām avamāya sá-khye* To him the nearest friend of many we offer worship with sacrifices, homage, oblations: I rub bright (his) back; I support (him) *sám sánu márgmi; dídhīṣāmi* with shavings; I supply (him) *bílmair;* with food; I extol (him) with *dádāhāmi ánnaiḥ; pári vanda* stanzas. *rgbhīḥ.*

avamāya: lit. the lowest, that is, the nearest; *bahūnām* (accent, p. 458, 2 a): of many (gods). In iv. 1, 5 Agni is invoked as *avamá* and *nédisṭha* nearest; and in AB. i. 1, 1 Agni is called the lowest (*avamá*) of the gods (while Viṣṇu is the highest *paramá*), because he is always with men as the terrestrial fire. *sám márgmi*: cp. *marmṛjyámānās* in 4 b; on the accent cp. i. 35, 9 c. The prp. *sám* may be supplied with the other two following verbs. *dídhīṣāmi*: pr. ds. of *dhā put*; accented as first word of a new sentence. *bílmair*: with shavings, to make the newly kindled fire flame up. *ánnaiḥ*: with oblations. *dádāhāmi*: pr. of *dhā put*.

१३ स ईं वृषा॑जनय॒त्तासु॑ गर्भे॒ । सः । ई॒म् । वृषा॑ । अ॒ज॒न॒य॒त् । ता॒सु । गर्भे॒म् ।
स ईं शिशु॑र्धयति॒ तं रि॑हन्ति । सः । ई॒म् । शिशुः॑ । ध॒य॒ति । त॒म् । रि॒ह॒न्ति ।
सो अ॒पां न॒पा॒द॒न॒भि॒न्ना॒त॒व॒णो॑ । सः । अ॒पाम् । न॒पात् । अ॒न॒भि॒न्ना॒त॒व॒णः॑ ।
ऽन्य॒स्त्रेवे॒ह त॒न्वा वि॒वेष॑ ॥ अ॒न्य॒स्त्रे॒व । इ॒ह । त॒न्वा । वि॒वेष॑ ॥

- 18 sá īm vṛśājanayat tāsu gár- *He, the bull, generated in them*
 bham; *that germ; he, as a child, sucks*
 sá īm śísūṛ dhayati; tám rih- *them; they kiss him; he, the Son*
 anti; *of Waters, of unfaded colour,*
 sò 'pām nāpād ānabhimlāta- *works here with the body of*
 varṇo *another.*
 anyāsyevehá tanúā viveṣa.

In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. īm anticipates gárbham; *him, that is, a son.* tāsu: in the waters, as his wives. īm in b = *them*, the waters, who here are both the wives and mothers of Apām napāt. dhayati: cp. 5 d. rihanti: lit. *lick*, as a cow the calf. só apām: here the a, though written must be dropped after o, as in 7 c. ānabhimlāta-varṇas: he is as bright here as in the waters; cp. hiraṇyavarṇas in 10 b; on the Sandhi, cp. note on i. 1, 9 b. anyāsya iva: of one who seems to be another, but is essentially the same. ihá: on earth, in the form of the sacrificial Agni.

- १४ अस्मिन्पदे परमे तस्मिन्वांसम् अस्मिन् । पदे । परमे । तस्मिन्वांसम् ।
 अध्वस्मभिर्विश्वहा दीद्विवांसम् । अध्वस्मभिः । विश्वहा । दीद्विवांसम् ।
 आपो नग्ने घृतमज्ञं वहन्तीः आपः । नग्ने । घृतम् । अज्ञम् । वहन्तीः ।
 स्वयमत्किः परि दीयन्ति यज्ञीः ॥ स्वयम् । अत्किः । परि । दीयन्ति । यज्ञीः ॥

- 14 asmín padé paramé tasthivám- *Hum stationed in this highest*
 sam, *place, shining for ever with un-*
 adhvasmábhīṛ viśvāhā dīdivám- *dimmed (rays), the Waters, bringing*
 sam, *ghee as food to (their) son, swift,*
 āpo, náptre ghṛtām ānnaṃ vāh- *themselves fly around with their*
 antīḥ, *robes.*
 svayám ātkaiḥ pári dīyanti
 yahvīḥ.

padé paramé: in the abode of the aerial waters. adhvasmábhīḥ: a substantive has to be supplied: flames or rays; cp. 4 c, śukrēbhīḥ

śikvabhīr dīdāya. náptre: apām is omitted because āpas immediately precedes. átkais: the meaning of this word is not quite certain, but it most probably means *garment*; the commentators give several senses. The expression perhaps implies that the waters cover him up for protection or concealment. pári diyanti (di fly); ep. pári yanti in 4 b and 9 d, and pári lasthur in 3 d.

१५ अयांसमग्ने सुक्षितिं जनाया-
यांसमु मघवन्मः सुवृक्तिम् ।
विश्वं तद्भद्रं यदवन्ति देवा
बृहवदेम विदधे सुवीराः ॥

अयांसम् । अग्ने । सुक्षितिम् । जनाय ।
अयांसम् । छं इति । मघवन्मः । सु
वृक्तिम् ।
विश्वम् । तत् । भद्रम् । यत् । अवन्ति ।
देवाः ।
बृहत् । वदेम । विदधे । सुवीराः ॥

15 áyāmsam, Agne, suksitīm jā-
nāya;
áyāmsam u maghávadbhyaṁ su-
vr̥ktīm:
viśvaṁ tād bhadráṁ yád ávanti
devāḥ.
bṛhád vādema vidátthe suvīrāḥ.

*I have bestowed, O Agni, safe
dwelling on the people; I have also
bestowed a song of praise on the
patrons: auspicious is all that the
gods favour. We would, with
strong sons, speak aloud at divine
worship.*

áyāmsam: 1. s. s ao. of yam. Agne: the sacrificial Agni is here addressed. jānāya: on (our) people, by means of this hymn. suvr̥ktīm: a hymn that will produce the fulfilment of their wishes. bhadráṁ: if a hymn finds favour with the gods, it will produce blessings. vādema: the poet desires this also as a reward for his hymn. The final hemistich also occurs at the end of ii. 23; and the last Pāda is the refrain of twenty-three of the forty-three hymns of the second Maṇḍala.

MITRĀ

The association of Mitra with Varuṇa is so intimate that he is addressed alone in one hymn only (iii. 59). Owing to the scantiness of the information supplied in that hymn his separate character appears somewhat indefinite.

Uttering his voice, he marshals men and watches the tillers with unwinking eye. He is the great Āditya who marshals, yātayati, the people, and the epithet yātayāj-jana arraying men together appears to be peculiarly his. Savitṛ (i. 35) is identified with Mitra because of his laws, and Viṣṇu (i. 154) takes his three steps by the laws of Mitra: statements indicating that Mitra regulates the course of the sun. Agni, who goes at the head of the dawns (that is to say, is kindled before dawn), produces Mitra, and when kindled is Mitra. In the Atharvaveda, Mitra at sunrise is contrasted with Varuṇa in the evening, and in the Brāhmaṇas Mitra is connected with day, Varuṇa with night.

The conclusion from the Vedic evidence that Mitra was a solar deity, is corroborated by the Avesta and by Persian religion in general, where Mithra is undoubtedly a sun-god or a god of light specially connected with the sun.

The etymology of the name is uncertain, but it must originally have meant 'ally' or 'friend', for the word often means 'friend' in the RV., and the Avestic Mithra is the guardian of faithfulness. As the kindly nature of the god is often referred to in the Veda, the term must in the beginning have been applied to the sun-god in his aspect of a benevolent power of nature.

iii. 59. Metre: Triṣṭubh, 1-5; Gāyatrī, 6-9.

१ मि॒त्रो ज॒नान्या॒तयति॑ ब्रु॒वाणो	मि॒त्रः । ज॒नान् । या॒तय॒ति । ब्रु॒वाणः ।
मि॒त्रो दा॑धार पृथि॒वीमु॒त बाम् ।	मि॒त्रः । दा॑धार । पृथि॒वीम् । उ॒त । बा॒म् ।
मि॒त्रः कृ॒ष्टीर॑नि॒मिषा॑भि च॒ष्टे	मि॒त्रः । कृ॒ष्टीः । अ॒नि॒मिषा॑ । अ॒भि । च॒ष्टे ।
मि॒त्राय॑ ह॒व्यं घृ॒तव॑ज्जु॒होत ॥	मि॒त्राय॑ । ह॒व्यम् । घृ॒तव॑त् । जु॒होत ॥

- 1 Mitró jánān yātayati bruvāṇó; Mitra speaking stirs men; Mitra
 Mitró dādhāra prthivīm utā supports earth and heaven; Mitra
 dyām; regards the people with unwinking
 Mitráḥ kṛṣṭīrānīmīṣābhī caṣṭe: eye: to Mitra offer the oblation
 Mitráya havyām ghṛtāvaj ju- with ghee.
 hota.

yātayati: stirs to activity. bruvāṇás: by calling, that is, arousing them; cp. what is said of Savitṛ: 'who makes all beings hear him by his call' (v. 82, 9) and 'he stretches out his arms that

all may hear him' (ii. 88, 2). Sāyaṇa interprets the word as *being praised or making a noise*. Some scholars take the pt. with Mitrās in the sense of *he who calls himself Mitra*, but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i. e. Mitró bruvāṇáh. This Pada occurs slightly modified in vii. 86, 2 as jánaṃ ca Mitró yatati bruvāṇáh. dādhāra: pf. = pr.; p. 842 a (cp. 139, 9); note that the red. syllable of this pf. is never shortened in the Pada text (cp. i. 154, 4). dyām: acc. of dyó (102, 3). ánimiṣā: inst. of á-nimiṣ; it is characteristic of Mitra and Varuṇa to regard men with unwinking eye. caṣṭe: 3. s. of cakṣ; on the Sandhi see 66 B 2 a. juhota: 2. pl. ipv. irr. strong form occurring beside the regular juhutá (p. 144, B 3 a).

१ प्र स मित्रं मर्तो अस्तु प्रयस्वान् । प्र । सः । मित्रं । मर्तः । अस्तु । प्रयस्वान् ।
यस्य आदित्यं शिञ्चति व्रतेन । यः । ते । आदित्यं । शिञ्चति । व्रतेन ।
न हन्यते न जीयते स्वतो न । न । हन्यते । न । जीयते । त्वाऽर्जतः ।
नेनमंहो अन्नोत्थन्ति न दूरात् ॥ न । एनम् । अंहः । अन्नोत्ति । अर्जितः ।
न । दूरात् ॥

2 prá sá, Mitra, mártó astu prá-
yasvān,
yás ta, Āditya, śikṣati vraténa.
ná hanyate, ná jīyate tuóto:
náinaṃ ápho 'śnoty ántito ná
dūrát.

*Let that mortal offering obla-
tions, O Mitra, be pre-eminent who
pays obeisance to thee, O Āditya,
according to (thy) ordinance. He
who is aided by thee is not slain
nor vanquished: trouble reaches
him neither from near nor from far.*

tvótas: tva must often be read as tua; tuótas is therefore more natural than the prosodical shortening (p. 437 a 4) of tvā-útas. The fourth Pada has one syllable too many as written in the Samhitā text. By dropping the a after o the correct number of syllables is obtained, but the break (—) remains quite irregular (p. 440, 4 B).

- ३ अ॒न॒मी॒वा॒स इ॒कं॒या म॒द॒न्तो
मि॒त॒श्च॒वो व॒रि॒म॒न्ना पृ॒थि॒व्याः ।
आ॒दि॒त्य॒स्य॒ व्र॒तमु॒प॒चि॒यन्तो
व॒यं मि॒त्र॒स्य॒ सु॒म॒ती॒ स्ना॒म ॥
- अ॒न॒मी॒वा॒सः । इ॒कं॒या । म॒द॒न्तः ।
मि॒त॒श्च॒वः । व॒रि॒म॒न् । आ । पृ॒थि॒व्याः
आ॒दि॒त्य॒स्य॒ । व्र॒तम् । उ॒प॒चि॒यन्तः ।
व॒यम् । मि॒त्र॒स्य॒ । सु॒म॒ती॒ । स्ना॒म ॥

- 3 anamivāsa īlayā mādanto,
mitājñāvo vārimann ā pṛthi- Free from disease, delighting in
vyāḥ, the sacred food, firm-kneed on the
Ādityāsya vratām upakṣiyānto: expans of earth, abiding by the
vayām Mitrāsya sumatāu siāma. ordinance of the Āditya, may we
remain in the good will of Mitra.
vāriman: loc. (90, 2) with ā; note that vāriman is n., varimān,
m. (p. 453, 9 c). Ādityāsya: that is, of Mitra.

- ४ अ॒यं मि॒त्रो न॒म॒स्यः सु॒शे॒वो
रा॒जा सु॒च॒त्रो अ॒ज॒नि॒ष्ट वे॒धाः ।
त॒स्य॒ व॒यं सु॒म॒ती॒ य॒ज्ञि॒य॒स्वा-
पि॒ भ॒द्रे सौ॒म॒न॒से स्ना॒म ॥
- अ॒यम् । मि॒त्रः । न॒म॒स्यः । सु॒शे॒वः ।
रा॒जा । सु॒च॒त्रः । अ॒ज॒नि॒ष्ट । वे॒धाः ।
त॒स्य॒ । व॒यम् । सु॒म॒ती॒ । य॒ज्ञि॒य॒स्व ।
अ॒पि॒ । भ॒द्रे । सौ॒म॒न॒से । स्ना॒म ॥

- 4 ayām Mitro namasiḥ suśēvo,
rājā suṣatṛo ajanisṭha vedhāḥ: This Mitra, adorable, most pro-
pitious, a king wielding fair sway,
tāsya vayām sumatāu yajñi- has been born as a disposer: may
yasya, we remain in the goodwill of him
āpi bhadre saumanasē siāma. the holy, in his auspicious good
graces.

ajanisṭha: 3. s. Ā. is so. of jan. vedhās: that is, as a wise moral
ruler; on the dec. see 83, 2a. āpi: to be taken as a verbal prp.
with as bc.

- ५ म॒हो॒ आ॒दि॒त्यो न॒म॒सो॒प॒स॒दी
या॒त॒य॒ज्ज॒नो गृ॒णते सु॒शे॒वः ।
त॒स्मा॒ ए॒तत्प॒न्य॒तमा॒य जु॒ष्टम्
अ॒ग्नौ मि॒त्राय॑ ह॒विरा जु॒होत॑ ॥
- म॒हान् । आ॒दि॒त्यः । न॒म॒सा । उ॒प॒स॒दयः॑ ।
या॒त॒य॒ज्ज॒नः । गृ॒णते॑ । सु॒शे॒वः ।
त॒स्मै॑ । ए॒तत् । प॒न्य॒तमा॒य । जु॒ष्टम् ।
अ॒ग्नौ । मि॒त्राय॑ । ह॒विः । आ । जु॒होतः॑ ॥

- 5 mahám Ādityó námasopasádyo *The great Āditya, to be ap-*
 yātayājano gr̥naté suśévaḥ: *proached with homage, stirring*
 tasmā etát pányatamáya jūṣtam *men, to the singer most propitious:*
 agnáu Mitráya havir á juhota. *to him most highly to be praised,*
 to Mitra, offer in fire this accept-
 able oblation.

mahám: 39. yātayājjanas: on the accent of governing cds. see p. 455 b. gr̥naté: dat. of pr. pt. of gr̥ sing; accent, p. 458, 8. jūṣtam: a pp. of juṣ enjoy, with shift of accent when used as an adj. meaning *welcome* (cp. p. 884). juhota: cp. note on 1 d.

- ६ मिचस्व चर्षणीधृतो मिचस्व । चर्षणिधृतः ।
 ऽवो देवस्व सानसि । अवः । देवस्व । सानसि ।
 दुध्वं चिचत्रवस्तमम् ॥ दुध्वम् । चिचत्रवःस्तमम् ॥

- 6 Mitrásya carṣaṇīdhṛto, *Of Mitra, the god who supports*
 ávo devásya sánasi, *the folk, the favour brings gain,*
 dyumnám citráśravastamam. *(his) wealth brings most brilliant*
 fame.

carṣaṇīdhṛtas: the Pada text restores the metrically lengthened short vowel of carṣaṇi. -dhṛtó 'vo: p. 465, 17, 8; cp. note on i. 1, 9 b. citráśravastamam: see note on i. 1, 5 b.

- ७ अमि यो महिना दिवं अमि । यः । महिना । दिवम् ।
 मिचो बभूव सप्रथाः । मिचः । बभूव । सप्रथाः ।
 अमि अवीमिः पृथिवीम् ॥ अमि । अवःमिः । पृथिवीम् ॥

- 7 abhí yó mahinā dívaṃ *Mitra the renowned, who is*
 Mitró babbhúva sapráthāḥ, *superior to heaven by his greatness,*
 abhí śrávobhiḥ pṛthivīm: *superior to earth by his glories:*

abhí bhū surpass takes the acc. mahinā for mahimná: 90, 2. dívaṃ: acc. of dyú, 99, 5: cp. dyó, 102, 8. babbhúva: the pl.

here is equivalent to a pr.; p. 342 a. In c babhúva must be supplied with the repeated prp.; cp. note on ii. 83, 2. The cadence of c is irregular: — — — instead of — — —; cp. p. 438, 8 a.

c मि॒चाय॒ पञ्च॑ ये॒मिरे॑
जना॑ अभिष्टि॒श्वसे॑ ।
स दे॒वान्वि॒श्वान्वि॒भर्ति॑ ॥

मि॒चाय॑ । पञ्च॑ । ये॒मिरे॑ ।
जना॑ः । अभिष्टि॒श्वसे॑ ।
सः । दे॒वान् । वि॒श्वान् । वि॒भर्ति॑ ॥

8 Mitráya páñca yemire
jánā abhiṣṭiśavase :
sá devān víśvān bibharti.

To Mitra, strong to help, the five
peoples submit : he supports all the
gods.

páñca jánāh : the five peoples, here = all mankind. yemire : 3. pl. pf. Ā. of yam (see p. 150, f. n. 1). bibharti : 3. s. pr. P. of bhr̥. víśvān : this is the regular word for all in the RV. : its place begins to be taken by sárva in late hymns. The general meaning of the stanza is that gods and men are dependent on Mitra. The cadence of c is trochaic instead of iambic (see p. 439 a).

e मि॒त्रो दे॒वेष्वायु॑षु
जना॑य वृ॒क्तव॑र्हिषे ।
इष॑ इष्ट॒व्रता॑ अ॒कः ॥

मि॒त्रः । दे॒वेषु॑ । आ॒युषु॑ ।
जना॑य । वृ॒क्तव॑र्हिषे ।
इषः॑ । इष्ट॒व्रताः॑ । अ॒क॒रित्य॑कः ॥

9 Mitró, devéṣu āyúṣu,
jánāya vṛktábarhiṣe
iṣa iṣṭávrata ākaḥ.

Mitra, among gods and mortals,
has provided food, according to the
ordinances he desires, for the man
whose sacrificial grass is spread.

iṣṭá-vratās : a Bv. agreeing with iṣas, food regulated by the ordinances which Mitra desires, i. e. to be eaten according to fixed rules.

BRHASPATI

This god is addressed in eleven entire hymns, and in two others conjointly with Indra. He is also, but less frequently, called Bráhmanas páti, 'Lord of prayer', the doublets alternating in the same hymn. His physical features are few: he is sharp-horned and blue-backed; golden-coloured

and ruddy. He is armed with bow and arrows, and wields a golden hatchet or an iron axe. He has a car, drawn by ruddy steeds, which slays the goblins, bursts open the cow-stalls, and wins the light. Called the father of the gods, he is also said to have blown forth their births like a blacksmith. Like Agni, he is both a domestic and a brahmán priest. He is the generator of all prayers, and without him sacrifice does not succeed. His song goes to heaven, and he is associated with singers. In several passages he is identified with Agni, from whom, however, he is much oftener distinguished. He is often invoked with Indra, some of whose epithets, such as *maghāvan bountiful* and *vajrín wielder of the bolt* he shares. He has thus been drawn into the Indra myth of the release of the cows. Accompanied by his singing host he rends Vala with a roar, and drives out the cows. In so doing he dispels the darkness and finds the light. As regards his relation to his worshippers, he is said to help and protect the pious man, to prolong life, and to remove disease.

Bṛhaspáti is a purely Indian deity. The double accent and the parallel name Bráhmaṇas páti indicate that the first member is the genitive of a noun bṛh, from the same root as bráhmaṇ, and that the name thus means 'Lord of prayer'.

He seems originally to have represented an aspect of Agni, as a divine priest, presiding over devotion, an aspect which had already attained an independent character by the beginning of the Rígvedic period. As the divine brahmán priest he seems to have been the prototype of Brahmā, the chief of the later Hindu triad.

iv. 50. Indra is invoked with Bṛhaspati in 10 and 11.

Metre: Triṣṭubh; 10 Jagatī.

१ यस्तम्बसु सहसा वि जमो अन्तान्	यः। तम्बसु। सहसा। वि। जमः। अन्तान्।
बृहस्पतिस्त्रिषधस्थो रवेण ।	बृहस्पतिः। त्रिषधस्थः। रवेण ।
तं प्रतासु ऋषयो दीर्घानाः	तम्। प्रतासुः। ऋषयः। दीर्घानाः।
पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥	पुरः। विप्राः। दधिरे। मन्द्रजिह्वम् ॥

1 yás tastámbha sáhasā ví jmo
ántān

Bṛhaspátis triṣadhassthó ráveṇa,
tām prataśa ṛṣayo dídhīānāḥ
puró viprā dadhire mandráji-
hvaṃ.

*Brhaspati who occupying three
seats with roar has propped asunder
with might the ends of the earth,
him, the charming-tongued, the
ancient scers, the wise, pondering,
placed at their head.*

vi tastāmbha : the prp. here follows the vb. and is separated from it by an intervening word: p. 468, 20. **jmās :** gen. of **jmā** (97, 2). Pronounce **jmō antān** (p. 487 a 4). Cosmic actions like that expressed in a are ascribed to various deities. **Bṛhaspātis :** note that this cd. is not analysed in the Pada text, while its doublet **Brāhmaṇas pāti** is treated as two separate words. **triṣadhassthās :** refers to the three sacrificial fires and is a term predominantly applied to Agni, cp. v. 11, 2: **puróhitam Agním náras triṣadhassthé sám idhire** *men have kindled Agni as their domestic priest in his triple seat* ; on the accent see p. 455, 10 c a. **rāveṇa :** referring to the loud sound of the spells uttered ; the word is especially used in connexion with the release of the cows from Vala ; cp. 4 c and 5 b. **puró dadhire :** appointed their Purohita, a term frequently applied to Agni, who is also continually said to have been chosen priest by men.

१ धुनेतयः सुप्रकेतं मदन्तो	धुनऽइतयः । सुऽप्रकेतम् । मदन्तः ।
बृहस्यते अभि ये नसतस्रे ।	बृहस्यते । अभि । ये । नः । ततस्रे ।
पृषन्तं सृप्रमदब्धमूर्ध्वं	पृषन्तम् । सृप्रम् । अदब्धम् । ऊर्वम् ।
बृहस्यते रक्षतादस्य योनिम् ॥	बृहस्यते । रक्षतात् । अस्य । योनिम् ॥

१ dhunétayaḥ supraketaṁ mād-
anto

Bṛhaspate, abhí yé nas tatasré
pṛṣantam sṛprám ádabdhām
úrvām ;

Bṛhaspate, rákṣatād asya yó-
nim.

*Who with rescuing gait, re-
joicing, O Bṛhaspati, for us have
attacked the conspicuous, variegated,
extensive, uninjured herd : O Bṛhas-
pati, protect its dwelling.*

This is a very obscure stanza, the allusions in which can only be conjectured. The subject of a-c is not improbably the ancient priests, mentioned in 1 c, who with the aid of Bṛhaspati recaptured the cows confined in the stronghold of Vala. **māđantas :** being exhilarated with Soma. **tatasré :** 3. pl. pf. **Á.** of **tams shake**. **pṛṣan-
tam :** perhaps in allusion to the dappled cows contained in it. **supraketaṁ :** *easy to recognise*, i.e. by their lowing, cp. i. 62, 8,

Brhaspati found the cows ; the heroes roared (vāvaśanta) with the ruddy kine. The fourth Pāda is a prayer to Brhaspati to protect the recovered kine. Pāda c is a Dvipadā hemistich : see p. 443 a. rāk-ṣatāt : 2. s. ipv. of rakṣ : on the accent see p. 467 A c.

३ बृहस्यति या परमा परावद् बृहस्यति । या । परमा । परावत् ।
 अत आ तं चतसृशो नि षेदुः । अतः । आ । ते । चतसृशः । नि । षेदुः ।
 तुभ्यं खाता अवता अद्रिदुग्धा तुभ्यम् । खाताः । अवताः । अद्रिदुग्धाः ।
 मध्वः सोतन्यमिती विरूग्शम् ॥ मध्वः । सोतन्ति । अमितः । विरूग्शम् ॥

३ Bṛhaspate, yā paramā parāvād, O Brhaspati, that which is the
 āta ā ta ṛtaspṛśo nī ṣeduh. farthest distance, from thence (com-
 túbhyam khātā avatā ádridug- ing) those that cherish the rite
 dhā have seated themselves for thee.
 mādghvaḥ ścotanti abhīto virap- For thee springs that have been
 śám. dug, pressed out with stones, drip
 superabundance of mead on all
 sides.

āta ā nī ṣeduh : cp. ii. 35, 10 c. ṛtaspṛśas : perhaps the gods ;
 or the ancient seers mentioned in 1 c and perhaps in 2 : they have
 come from the farthest distance and have seated themselves at the
 Soma libation offered to thee. khātās... ádridugdhās : two figures
 alluding to the streams of Soma, which flows in channels and is
 pounded with stones. mādghvas : on this form of the gen. see
 p. 81, f. n. 12.

४ बृहसतिः प्रथमं जायमानो बृहसतिः । प्रथमम् । जायमानः ।
 महो ज्योतिषः परमे व्योमन् । महः । ज्योतिषः । परमे । विद्योमन् ।
 सप्तसंस्तुविजातो रवेण सप्तसंस्तुः । तुविजातः । रवेण ।
 वि सप्तरेरिमरधमत्तमांसि ॥ वि । सप्तरेरिमः । अधमत् । तमांसि ॥

४ Bṛhaspātiḥ prathamam jāya- Brhaspati when first being born
 māno from the great light in the highest

mahó jyótiṣaḥ, paramé vioman, *heaven, seven-mouthed, high-born,*
saptáāsyaś tuvijátó ráveṇa *with his roar, seven-rayed, blew*
ví saptáraśmir adhamat tám- *asunder the darkness.*

āmsi.

mahás : abl. of **máh,** agreeing with **jyótiṣaś** (cp. 201 A 1). The Sun is probably meant; cp. ii. 35, 10 c. **saptáāsyaś** in iv. 51, 4 is an epithet of **Āngiraś** (in iv. 40, 1 Bṛhaspati is **Āngirasáś**); it is parallel to **saptáraśmi,** an epithet applied also once to Agni and once to Indra. **ráveṇa :** cp. 1 b and 5 b. **ví adhamat :** ipf. of **dham.** Agni and Sūrya are also said to dispel the darkness.

५ स सुष्टुभा स चक्रता गणेन सः । सुस्तुभा । सः । चक्रता । गणेन ।
 वलं दरोज फलिगं रवेण । वलम् । दरोज् । फलिङ्गम् । रवेण ।
 बृहस्पतिरुस्रिया हव्यसूदः बृहस्पतिः । उस्रियाः । हव्यसूदः ।
 कनिक्रदद्वावशतीरदाजत् ॥ कनिक्रदत् । वावशतीः । उत् । आजत् ॥

5 **sá suṣṭúbhā, sá fkvatā gaṇéna** *He with the well-praising, jubilant*
valám ruroja phaligám ráveṇa : *throne burst open with roar the*
Bṛhaspátir usriyā havyasūdaḥ *enclosing cave: Bṛhaspati bellowing*
kánikradad vávaśatir úd ājat. *drove out the lowing ruddy kine*
that sweeten the oblation.

gaṇéna : the **Āngirases,** who in i. 62, 3 are associated with Indra and Bṛhaspati in the finding of the cows: **Bṛhaspátir bhinád ádram, vidád gāḥ :** **sám usriyābhir vávaśanta nāraḥ** *Bṛhaspati cleft the mountain, he found the cows; the heroes (= the Āngirases) roared with the ruddy kine.* **phaligám :** the exact meaning of this word does not clearly appear from its four occurrences; but it must have a sense closely allied to *receptacle*: e.g. viii. 32, 25, **yá udnāḥ phaligám bhinán, nyāk síndhūṃr avásrjai** *who (Indra) cleft the receptacle of water (and) discharged the streams downwards*; in three passages it is spoken of as being rent or pierced, and twice is associated with **Vala**; and in the *Naighaṇṭuka* it is given as a synonym of *megha cloud*. **ráveṇa :** with reference both to Bṛhaspati and the kine (cp. 5 d). **havya-sūdas :** that is, with milk. **kánikradat :** intv. pr. pt. of **krand**; cp. 173, 3; 174 b. **vávaśatis :** intv. pr. pt. of **vāś** (cp. 174).

६ ए॒वा पि॒त्रे वि॒श्व॒र्दे॒वाय॑ वृ॒ष्णे
 व॒क्षी॒र्वि॒धेम॒ नम॑सा ह॒विर्भिः॑ ।
 बृ॒ह॒स्य॒ति सु॒प्र॒जा वी॒र॒व॒न्तो
 व॒यं स्त्रा॑म॒ पत॑यो र॒यी॒णाम् ॥

ए॒व । पि॒त्रे । वि॒श्व॒र्दे॒वाय॑ । वृ॒ष्णे ।
 व॒क्षीः॑ । वि॒धेम॒ । नम॑सा । ह॒विः॒भिः ।
 बृ॒ह॒स्य॒ति । सु॒प्र॒जाः । वी॒र॒व॒न्ताः ।
 व॒यम् । स्त्रा॑म॒ । पत॑यः । र॒यी॒णाम् ॥

6 evā pitré viśvādevāya vṛṣṇe
 yajñāir vidhema, nāmasā, havir-
 bhiḥ.

Bṛhaspate, suprajā vīrāvanto
 vayām siāma pātayo rayinām.

Then to the father that belongs
 to all the gods, the bull, we would
 offer worship with sacrifices, obeis-
 sance, and oblations. O Brhaspati,
 with good offspring and heroes we
 would be lords of wealth.

evā: with final vowel metrically lengthened. The sense of the p.c. here is: *such being the case* (cp. 180). pitré: Brhaspati. The term is applied to Agni, Indra, and other gods. vīrāvantas: that is, possessing warrior sons, cp. i. 1, 3 c. vayām: this line occurs several times as the final Pada of a hymn; cp. viii. 48, 13.

७ स इ॒द्रा॒जा॒ प्रति॑ज॒न्यानि॒ विश्वा॑
 शु॒र्भे॒ण त॒स्याव॑भि वी॒र्ये॑ण ।
 बृ॒ह॒स्य॒ति यः सु॒मृ॒तं वि॒मर्ति॑
 व॒ल्गू॒यति॒ वन्द॑ते पू॒र्वभा॑जम् ॥

सः । इ॒त् । रा॒जा । प्रति॑ज॒न्यानि॒ । विश्वा॑ ।
 शु॒र्भे॒ण । त॒स्यो॒ । अ॒भि । वी॒र्ये॑ण ।
 बृ॒ह॒स्य॒तिम् । यः । सु॒मृ॒तम् । वि॒मर्ति॑ ।
 व॒ल्गू॒यति॑ । वन्द॑ते । पू॒र्व॒भा॑जम् ॥

7 sá id rájā prátijanyāni viśvā
 śuṣmeṇa tasthāv abhī vīreṇa,
 Bṛhaspátim yāḥ sūbhṛtam bi-
 bhárti,
 valgūyāti, vādate pūrvabhā-
 jam.

That king with his impulse and
 his heroism overcomes all hostile
 forces, who keeps Brhaspati well-
 nourished, honours him, and praises
 him as receiving the first (portion
 of the offering).

abhī: the prp., as often, here follows the vb. sūbhṛtam bibhárti: lit. *cherishes him as well-cherished* (predicative). All three verbs depend on yās, though the last two, as beginning a Pada and a sentence, would even otherwise be accented. valgūyāti: note that this denominative is treated as a cd. in the Pada text (cp. 175 A 1). pūrvabhājam: predicative.

- ८ स इत्वेति सुधितं श्रीकंसि स्त्री सः । इत् । वेति । सुधितः । श्रीकंसि । स्त्री ।
 तस्मा इत्तां पितृते विश्वदानीम् । तस्मै । इत्तां । पितृते । विश्वदानीम् ।
 तस्मै विश्वः स्वयमेवा नमन्ते तस्मै । विश्वः । स्वयम् । एव । नमन्ते ।
 यस्मिन्ब्रह्मा राजन्नि पूर्वं एति ॥ यस्मिन् । ब्रह्मा । राजन्नि । पूर्वं । एति ॥

- 8 *sá it kṣeti súdhita ókasi své,* *That king dwells well-established*
tásmā ilā pinvate viśvadānīm; *in his own abode, to him the conse-*
tásmāi viśaḥ svayám evā nam- *crated food always yields abun-*
ante, *dance; to him his subjects bow down*
yásmin brahmá rájani púrva éti. *of their own accord, with whom the*
priest has precedence.

kṣeti: from 1. *kṣi* possess or dwell. *sú-dhita*: this form of the pp. of *dhā* is still preserved as the last member of eds. (otherwise *hitá*); the word is explained as *su-hita* in the AB. *ókasi své*: cp. *své dáme* in i. 1, 8 c. *ilā*: explained as *food* (*annam*) in AB. viii. 26, 7, and as *earth* (*bhūmi*) by Sayana. *yásmin rájani*: the loc. here = *in the presence of whom, in whose case*; the antecedent is here put in the relative clause, while in 7 a it accompanies the corr. (*sá id rájā*). *púrva éti*: with reference to this line the AB. viii. 26, 9 remarks, *purohiṣam evaitad āha thus one calls him a Purohita*; cp. also AB. viii. 1, 5: *brahma khalu vai kṣatrāt pūrvam the Brāhmaṇa certainly precedes the Kṣatriya*.

- ९ अप्रतीतो जयति सं धनानि अप्रतिऽहतः । जयति । सम् । धनानि ।
 प्रतिजन्यान्नुत या सजन्या । प्रतिऽजन्यानि । उत । या । सजन्या ।
 अवस्त्ववे यो वरिवः कृणोति अवस्त्ववे । यः । वरिवः । कृणोति ।
 ब्रह्मणे राजा तमवन्ति देवाः ॥ ब्रह्मणे । राजा । तम् । अवन्ति । देवाः ॥

- 9 *ápratīto jayati sām dhānāni* *Unresisted he wins wealth both*
prátijanyāni utá yá sājanyā. *belonging to his adversaries and*
avasyáve yó varivaḥ kṛṇóti *to his own people. The king who*
brahmāṇe rájā, tám avanti de- *for the priest desiring (his) help*
vāḥ. *procures prosperity, him the gods*
help.

After the statement in 7 that the king who honours Br̥haspati prospers, it is added in 8 and 9 that the king who honours the Brahman, the counterpart among men of Br̥haspati, also prospers.

jayati sām: prp. after the vb. (p. 285 f). dhānāni: he wins wealth both abroad and at home. avasyāve—avanti: both words from the same root av: the gods help the king who helps the Brahman.

- १० इन्द्रश्च सोमं पिबतं बृहस्पति इन्द्रः । च । सोमम् । पिबतम् । बृहस्पति ।
 ऽस्मिन्यज्ञे मन्दसाना वृषण्वसू । अस्मिन् । यज्ञे । मन्दसाना । वृषण्वसू इति
 आ वां विश्वस्विन्द्रवः स्वामुवो वृषण्वसू ।
 ऽस्मे रयिं सर्ववीरं नि यकृतम् ॥ आ । वाम् । विशन्तु । इन्द्रवः । सु ऽस्मामुवः ।
 अस्मे इति । रयिम् । सर्वे ऽवीरम् । वि ।
 यकृतम् ॥

- 10 Indraś ca sōmaṃ pibatam, O Indra and Br̥haspati, drink
 Br̥haspate, the Soma, rejoicing at this sacrifice,
 asmīn yajñé mandasānā, vṛṣaṇ- O ye of mighty wealth; let the
 vasū: invigorating drops enter you two;
 ā vām viśantu indavaḥ suā- bestow on us riches accompanied
 bhūvo; altogether with sons.
 asmé rayim sáravāram ní yach-
 atam.

Indraś ca: nom. for voc. (196 ca; cp. ca, p. 228, 1 and 1 a). pibatam: 2. du. ipv. of pā drink. mandasānā: ao. pt. of mand = mad. vṛṣaṇ-vasū: here vṛṣaṇ = mighty, great; Sāyaṇa explains the word as if it were a governing cd. (189 A), the normal form of which would, however, be varṣaṇ-vasu (189 A 2; cp. p. 455 b). Note that in the Pada text the cd. is first marked as Prag̥hya with iti and then analysed; also that in the analysis the first member here appears not in its pause form vṛṣaṇ (65) but in its Sandhi form with ṇ as not final. rayim sáravāram: that is, wealth with offspring consisting of sons only: a frequent prayer (cp. i. 1, 3 c). yachatam: 2. ipv. pr. of yam. Here we have the intrusion of

a Jagatī stanza in a Triṣṭubh hymn (cp. p. 445, f. n. 7). In this and the following stanza Indra is associated with Bṛhaspati, as in the whole of the preceding hymn, iv. 49.

११ वृहस्पत इन्द्र वर्धतं नः	वृहस्पते । इन्द्र । वर्धतम् । नः ।
सचा सा वां सुमतिर्भूत्वसे ।	सचा । सा । वाम् । सुमतिः । भूतु । असे
अविष्टं धियो जिगृतं पुरंधीर्	इति ।
जजस्तमर्यो वनुषामरातीः ॥	अविष्टम् । धियः । जिगृतम् । पुरमधीः ।
	जजस्तम् । अर्यः । वनुषाम् । अरातीः ॥

11 Bṛhaspata, Ind ^{ra} , vārdhatam naḥ;	<i>O Bṛhaspati and Indra, cause us to prosper; let that benevolence</i>
sácā sâ vām sumatīr bhūtu asmé.	<i>of yours be with us. Favour (our) prayers; arouse rewards; weaker</i>
aviṣṭām dhīyo; jigṛtām púram- dhīr;	<i>the hostilities of foe and rivals.</i>
jajastām aryó vanuṣām árātīḥ.	

Bṛhaspata Indra: contrary to the general rule the second voc. is here unaccented (p. 465, 18 a); this is doubtless because the two are here treated as a dual divinity, as in the preceding hymn (iv. 49), in every stanza of which they are invoked as Indrā-Bṛhaspatī. Indra must be pronounced trisyllabically (cp. p. 15 d). vām: gen. (109 a). bhūtu: 3. s. ipv. root ao. of bhū. asmé: loc. with sácā (177, 5) and (as in 10 d) Pragṛhya (26 c). aviṣṭām: 2. s. du. ipv. of the iṣ ao. of av *favour* (145, 5). jigṛtām: 2. du. red. ao. of gr *awaken*; accented because beginning a new sentence (p. 467 b). dhīyaṣ . . . púramdhīḥ: these words often appear side by side and in contrast: the former then meaning *prayers* for gifts, the latter the *bestowal* (dhi from dhā *bestow*) of *plenty* (púram an acc.; cp. the Pada-pāṭha). púramdhīḥ here is also opposed to árātīḥ (lit. *lack* of liberality*) in d. jajastām: 2. du. ipv. pf. of jas. aryás: gen. of arí (99, 3); cp. note on ii. 12, 4. The genitives aryás and vanuṣām are co-ordinate and dependent on árātīḥ; this appears from various parallel passages, as aryó árātīḥ *hostilities of the foe* (vi. 16, 27);

aghāny aryó, vanúṣām árātayaḥ *evil deeds of the foe, hostilities of rivals* (vii. 83, 5); abhītim aryó, vanúṣām áévāmsi *the onset of the foe, the might of rivals* (vii. 21, 9 d). 11 a = vii. 97, 9 d.

UṢÁS

The goddess of Dawn is addressed in about twenty hymns. The personification is but slight, the physical phenomenon always being present to the mind of the poet. Decked in gay attire like a dancer, clothed in light, she appears in the east and unveils her charms. Rising resplendent as from a bath she comes with light, driving away the darkness and removing the black robe of night. She is young, being born again and again, though ancient. Shining with a uniform hue, she wastes away the life of mortals. She illumines the ends of the sky when she awakes; she opens the gates of heaven; her radiant beams appear like herds of cattle. She drives away evil dreams, evil spirits, and the hated darkness. She discloses the treasures concealed by darkness, and distributes them bountifully. She awakens every living being to motion. When Uṣas shines forth, the birds fly up from their nests and men seek nourishment. Day by day appearing at the appointed place, she never infringes the ordinance of nature and of the gods. She renders good service to the gods by awakening all worshippers and causing the sacrificial fires to be kindled. She brings the gods to drink the Soma draught. She is borne on a shining car, drawn by ruddy steeds or kine, which probably represent the red rays of morning.

Uṣas is closely associated with the Sun. She has opened paths for Sūrya to travel; she brings the eye of the gods, and leads on the beautiful white horse. She shines with the light of the Sun, with the light of her lover. Sūrya follows her as a young man a maiden; she meets the god who desires her. She thus comes to be spoken of as the wife of Sūrya. But as preceding the Sun, she is occasionally regarded as his mother; thus she is said to arrive with a bright child. She is also called the sister, or the elder sister, of Night (x. 127), and their names are often conjoined as a dual compound (uṣāsa-nāktā and nāktoṣāśā). She is born in the sky, and is therefore constantly called the 'daughter of Heaven'. As the sacrificial fire is kindled at dawn, Uṣas is often associated with Agni, who is sometimes called her lover. Uṣas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the Ásvins (vii. 71). When the Ásvins' car is yoked, the daughter of the sky is born. They are awakened by her, accompany her, and are her friends.

Uṣas brings the worshipper wealth and children, bestowing protection and long life. She confers renown and glory on all liberal benefactors of the poet. She is characteristically bountiful (*maghóni*).

The name of Uṣas is derived from the root *vas*, to *shine*, forms of which are often used with reference to her in the hymns in which she is invoked.

iv. 51. Metre : Triṣṭubh.

१ इदमु त्वत्पु॒रु॒तमं॑ पु॒रस्ता॒ञ्च	इदम् । ऊ॒ँ इति॑ । त्वत् । पु॒रु॒ऽतमम् । पु॒र-
ज्योति॑स्सम॒सो व॒युना॑वद॒स्थात् ।	स्तात् ।
नूनं॑ दि॒वो दु॒हितरी॑ वि॒भाती॒रु	ज्योतिः । तमसः । व॒युन॑ऽवत् । अ॒स्थात् ।
गातुं॑ कृ॒णवन्नु॒षसो॑ जना॒य ॥	नूनम् । दि॒वः । दु॒हितरः॑ । वि॒ऽभा॒तीः ।
	गातुम् । कृ॒णवन् । उ॒षसः॑ । जना॒य ॥

1 idám u tyát purutámam purás- tāj	<i>This familiar, most frequent light</i>
jyótis támaso vayúnāvad asthāt.	<i>in the east, with clearness has stood</i>
nūnám divó duhitáro vibhātír	<i>(forth) from the darkness. Now</i>
gātúm kṛṇavann Uṣáso jánāya.	<i>may the Dawns, the daughters of</i>
	<i>the sky, shining afar, make a path</i>
	<i>for man.</i>

tyád : see p. 297, 5. purutámam : because appearing every morning ; hence Uṣásas *the Dawns* in d. · támasas : abl. dependent on asthāt = úd asthāt. The word vayúna, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as *mārga road*, *prajñāna cognition*, and *kānti beauty*. Pischel favours the first of these. Sāyaṇa here explains vayúnāvat as 'very beautiful or possessed of knowledge = showing everything'. It probably here means 'making the way clear', cp. gātúm in d. nūnám : note that in the RV. this word always means *now*. divó duhitáras : from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn. gātúm : cp. vi. 64, 1 : 'she makes all fair paths easy to traverse'. kṛṇavan : 3. pl. sb. ; explained by Sāyaṇa as 3. pl. ipf. ind., *akurvan*.

२ अ॒शु॒र चि॒वा उ॒षसः॑ पु॒रस्ता॑न्
मि॒ता इ॒व स्वर॑वोऽध्व॒रेषु॑ ।
ब्र॒जस्य॑ तम॑सो द्वा॒रो-
हन्ती॑रब्र॒ज्कुच॑यः पाव॒काः ॥

अ॒शु॒ः । उं॑ इति॑ । चि॒वाः । उ॒षसः॑ । पु॒र-
स्ता॑न् ।
मि॒ताः इ॒व । स्वर॑वः । अ॒ध्वरेषु॑ ।
वि । उं॑ इति॑ । ब्र॒जस्य॑ । तम॑सः । द्वा॒रा ।
उ॒हन्तीः॑ । अ॒ब्र॒ज् । शु॒चयः॑ । पा॒वकाः॑ ॥

२ ásthur u citrá Uṣásah purástān,
mitá iva sváravō adhvaréṣu.
ví ū vrajásya támaso duārā
uchántir avrañ chucayah pa-
vākāḥ.

*The brilliant Dawns have stood
in the east, like posts set up at
sacrifices. Shining they have un-
closed the two doors of the pen of
darkness, bright and purifying.*

Uṣásas : that is, each of the preceding Dawns and the present one.
mitás : pp. of mi *fix*. sváravas : that is, shining with ointment ;
cp. i. 92, 5 : svárūṃ ná péso vidátheṣu áñjañ, citráṃ divó
duhitā bhānūm áśret *the daughter of heaven has spread her brilliant
beam, like one who at divine worship anoints the post, the ornament
(of the sacrifice)*. Note that u in c is lengthened though followed by
two consonants (p. 437 a 3). vrajásya : a simile with iva omitted ;
cp. i. 92, 4 ; gávo ná vrajām ví Uṣá āvar támaḥ *Dawn has unclosed
the darkness as the cows their stall*. dvārā : the two folds of the door,
the dual of dvār often being used thus. ví : to be taken with
avran, 3. pl. root ao. of vṛ *cover*. uchántis : pr. pt. of l. *vas shine*.
śucáyah pāvākāḥ : these two adjectives very often appear in juxta-
position. On the pronunciation of pāvakā see p. 437 a.

३ उ॒हन्ती॑र॒द्य चि॑तयन्त॒ मो॒जाग्
रा॒धो॒देया॑यो॒षसी॑ म॒घोनीः॑ ।
अ॒चि॒त्रे अ॒न्तः प॒णयः॑ स॒सन्त्व-
बु॒ध्यमा॑ना॒सम॑सो वि॒मंथे॑ ॥

उ॒हन्तीः॑ । अ॒द्य । चि॑तयन्त॒ । मो॒जाग् ।
रा॒धः इ॒देया॑य । उ॒षसः॑ । म॒घोनीः॑ ।
अ॒चि॒त्रे । अ॒न॒रिति॑ । प॒णयः॑ । स॒सन्तु॑ ।
अ॒बु॒ध्यमा॑नाः । तम॑सः । वि॒मंथे॑ ॥

३ uchántir adyá citayanta bhojān
rādhodēyāya Uṣāso maghónīḥ.

*Shining to-day may the bounteous
Dawns stimulate the liberal to the*

acitré antáḥ paṇāyaḥ sasantu, *giving of wealth. In obscurity let*
 ābudhyamānās tāmaso vīma- *the niggards sleep, unwakening in*
 dhye. *the midst of darkness.*

citayanta : 8. pl. Ā. inj. ; explained by Sayana as an indicative :
 prajñāpayanti *they instruct.*

४ कुवित्स देवीः सनयो नवी वा कुवित् । सः । देवीः । सनयः । नवः । वा ।
 धामी बभूयादुषसो वो अय । धामः । बभूयात् । उषसः । वः । अय ।
 धेना नवग्वे अङ्गिरे दशग्वे यिन । नवऽग्वे । अङ्गिरे । दशऽग्वे ।
 सप्तार्धे रेवती रेवदूष ॥ सप्तऽर्धास्ते । रेवतीः । रेवत् । उष ॥

4 kuvít sá, devīḥ, sanáyo návo vā *Should this be an old course or*
 yámo babhūyád, Uṣaso, vó *a new for you to-day, O divine*
 adyá : *Dawns : (is it that) by which ye*
 yénā Návagve, Āngire, Dásagve *have shone wealth, ye wealthy ones,*
 sáptāśye, revatī, revád ūśá ? *upon Navagva, Āngira, and Da-*
 śagva *the seven-mouthed ?*

babhūyát : op. pf. of bhū, accented on account of kuvít (cp. notes on ii. 35, 1. 2). The general meaning is the hope that Dawn will bring wealth to-day as of old. Navagva, Āngiras, and Daśagva are the names of ancients associated with Indra in the release of the cows enclosed by the Paṇis and by Vala. The allusion in saptāśye is uncertain ; in iv. 50, 4 it is an epithet of Bṛhaspati, who is also associated with the capture of the cows and may therefore be meant here. The meaning would then be : bring us wealth to-day as ye did to Navagva, Āngiras, Daśagva and Bṛhaspati. revatī revát : these words are found connected in other passages also. ūśá : 2. pl. pf. act. of 1. vas shine.

५ यूयं हि देवीर्धृत्युग्मिरथैः यूयम् । हि । देवीः । धृत्युक्ऽभिः । अथैः ।
 परिप्रयाय सुवर्णानि सयः । परिऽप्रयाय । सुवर्णानि । सयः ।
 प्रबोधयन्तीषसः ससन्तं प्रबोधयन्तीः । उषसः । ससन्तम् ।
 द्विपातुं पातुं चरन्तीषु जीवन् ॥ द्विऽपात् । चतुऽपात् । चरन्तीषु । जीवन् ॥

6 yūyām hí, devīr, ṛtayúgbhir
 áśvaiḥ
 pariprayāthá bhúvanāni sa-
 dyáḥ,
 prabodháyantīr, Uṣasaḥ, sasán-
 tam,
 dvipāo cátuṣpāo caráthāya jī-
 vām.

*For you, O goddesses, with your
 steeds yoked in due time, proceed
 around the worlds in one day,
 awakening, O Dawns, him who
 sleeps, the two-footed and the four-
 footed living world, to motion.*

pariprayāthá: accented owing to hí; on the accentuation of verbal prepositions see p. 469 B a. prabodháyantīr: cp. i. 92, 9, víśvaṃ jīvāṃ carāse bodháyantī *wakening every living soul to move*. cátuṣpād: note that catúr when accented as first member of a cd. shifts its accent to the first syllable. This word, dvipād and jīvām are all neuter.

६ क्व खिदासां कतमा पुराणी
 यया विधानां विद्ध्युर्भूणाम् ।
 शुभं यच्छुभा उषसश्चरेन्ति
 न वि ज्ञायन्ते सदृशीरजुयाः "

क्व । खित् । आसाम् । कतमा । पुराणी ।
 यया । वि॒धानां । वि॒द्ध्युः । ऋ॒भूणाम् ।
 शुभं । यत् । शु॒भाः । उ॒षसः । च॒रेन्ति ।
 न । वि । ज्ञा॒यन्ते । स॒दृशीः । अ॒जुयाः ॥

6 kva svíd āsām katamā purāṇī
 yáyā vidhánā vidadhūr ṛbhū-
 nām ?
 śúbham yáo ohubhrā Uṣásaś
 cáranti,
 ná ví jñāyante sadṛśīr ajuryāḥ.

*Where, pray, and which oncient
 one of them (was it) at which they
 (the gods) imposed the tasks of the
 Ṛbhus? When the beaming dawns
 proceed on their shining course, they
 are not distinguished, alike, unaging.*

āsām: of the dawns. yáyā: in a temporal sense = at whose time. vidadhūr: they, the gods, enjoined: this probably refers to the most distinctive feat of the Ṛbhus, that of making one bowl into four: cp. i. 161, 2: ékaṃ camasām catúraḥ kṛṇotana, tād vo devā abruvan 'make the one bowl four', that the gods said to you; that was one of their vidhánā tasks. śúbham: cognate acc. ná ví jñāyante: they are always the same; cp. i. 92, 10, púnaḥ-punar jñāyamānā purāṇī samānāṃ vārṇam abhí śúbhamānā *being*

born again and again, ancient of days, adorning herself with the same colour, where dawn is, as usually, spoken of as a single goddess reappearing day after day, whereas in this hymn many individual dawns that appear successively are referred to.

- ७ ता घा ता भद्रा उषसः पुरासुर् ताः । घ । ताः । भद्राः । उषसः । पुरा ।
 अभिष्टिद्युन्ना चतर्जातसत्याः । आसुः ।
 चासीजानः शशमान उक्थेः अभिष्टिद्युन्नाः । चतर्जातसत्याः ।
 सुवच्छंसद्रविणं सद्य आपं ॥ घासु । ईजानः । शशमानः । उक्थेः ।
 सुवन् । शंसन् । द्रविणम् । सद्यः । आपं ॥

- 7 tā ghā tā bhadrá Uṣasaḥ pu- *Those indeed, those Dawns have*
 rāsar, *formerly been auspicious, splendid*
 abhiṣṭidyumnā ṛtājātasatyāḥ; *in help, punctually true; at which*
 yāsu ijanāḥ śaśamānā ukthāiḥ *the strenuous sacrificer with reci-*
 stuvāñ, chāmsan, draviṇam sa- *tations praising, chanting, has at*
 dyā āpa. *once obtained wealth.*

On purā with pf. see 213 A. ijanās : pf. pt. \bar{A} . of yaj sacrifice. śaśamānā : pf. pt. \bar{A} . of śam labour. stuvāñ chāmsan = stuvān + śāmsan (40, 1). The general meaning of the stanza is: former dawns have brought blessings to the sacrificer; may they do so now.

- ८ ता आ चरन्ति समना पुरस्तात् ताः । आ । चरन्ति । समना । पुरस्तात् ।
 समानतः समना पप्रथानाः । समानतः । समना । पप्रथानाः ।
 चतस्रं देवीः सदसो बुधाना चतस्रं । देवीः । सदसः । बुधानाः ।
 गवां न सर्गा उषसी जरन्ते ॥ गवाम् । न । सर्गाः । उषसः । जरन्ते ॥

- 8 tā ā caranti samanā purāstāt, *They approach equally in the*
 samānātaḥ samanā paprathā- *east, spreading themselves equally*
 nāḥ. *from the same place. The god-*
 ṛtāsya devīḥ sādaso budhānā, *desses waking from the seat of*
 gāvāṃ nā sārgā, Uṣaso jarante. *order, like herds of kine let loose,*
the Dawns are active.

samanā: always in the same way. **samānatās**; cp. i. 124. 3: **prajānatī iva, nā dīso mināti** *as one who knows (the way) she loses not her direction*. **ṛtāsyā sādasaḥ**: abl. dependent on **budhānāḥ** (cp. 10); cp. i. 124, 3; **ṛtāsyā pānthām ānv eti sādhu** *she follows straight the path of order*. **budhānās**: ao. pt., *awaking* (intr.), not = **bodhayantyas** *wakening* (trans.) according to Sāyaṇa; when **Ā.** and without an object, **budh** is intr.; cp. **ābodhi** *has awoke*, said of Uṣas (i. 92, 11; iii. 61, 6; vii. 80, 2). **gāvāṃ nā sārgāḥ**: cp. iv. 52, 5, **prāti bhadrá adṛkṣata gāvāṃ sārgā nā raśmāyaḥ** *the auspicious rays (of dawn) have appeared like kine let loose*. **jarante**: *are awake = are active, are on the move* (cp. **ā caranti** in a and 9 a, b); *are praised* (stūyante) according to Sāyaṇa.

९ त इत्वेऽव समना संजानीर् ताः । इत् । नु । एव । समना । समाजीः ।
 अमी । रणा उषसश्चरन्ति । अमीतऽवर्णाः । उषसः । चरन्ति ।
 गूहन्तीरभ्वं संतं रुशंसिः गूहन्तीः । अभ्वम् । असितम् । रुशंतऽभिः ।
 शुक्रास्तूभिः शुचयो रचाणाः ॥ शुक्राः । तूभिः । शुचयः । रचाणाः ॥

9 tā in nū evā samanā samānīr, Those Dawns even now equally
 āmitavarṇā Uṣāsā caranti. the same, of unchanged colour,
 gūhantīr ābhvam āsitaṃ, rūśad- move on; concealing the black
 bhiḥ monster, bright with gleaming
 śukrās tanúbhiḥ, śúcayo, ruo- forms, brilliant, beaming.
 ānāḥ.

On the accentuation of **nv evā** see p. 450, 2b. **ābhvam**: cp. i. 92, 5, **bādhate kṛṣṇām ābhvam** *she drives away the black monster* (of night). **rūśadbhis**: m. form irregularly agreeing with the f. **tanúbhis**. Note that the Pada text does not separate the endings **bhyām**, **bhis**, **bhyas**, **su** from f. stems in long vowels, nor of m. stems in **a** because the pure stem in these cases appears in an altered form, e. g. **priyēbhis**, but **pitṛēbhis**.

१० रयिं दिवो दुहितरो विमातीः रयिम् । दिवः । दुहितरः । विभातीः ।
 प्रवावन्तं यक्षतास्मासु देवीः । प्रवावन्तम् । यक्षत । अस्मासु । देवीः ।

स्त्रीनादा वः प्रतिबुध्यमानाः
सुवीर्यस्य पतयः स्याम ॥

स्त्रीनात् । आ । वः । प्रतिबुध्यमानाः ।
सुवीर्यस्य । पतयः । स्यामः ॥

- 10 rayīm, divo duhitaro, vibhātīḥ
prajāvantam yachatāsmāsu, de-
viḥ.
sionād ā vaḥ pratibūdhya mānāḥ,
suvīriasya pātayaḥ siāma.

*O daughters of Heaven, do ye
shining forth bestow on us, god-
desses, wealth accompanied by off-
spring. Awaking from our soft
couch towards you, we would be
lords of a host of strong sons.*

yachata: pr. ipv. of yam, here construed with the loc.; the usual case is the dat. (200 A 1). pratibūdhya mānās: with ā and abl., cp. budhānā with abl. in 8 c.

- ११ तद्दी दिवो दुहितरो विभातीर्
उपं ब्रुव उषसो यज्ञकेतुः ।
वयं स्याम यशसो जनेषु
तद्दीक्षं धत्तां पृथिवी च देवी ॥

तत् । वः । दिवः । दुहितरः । विभातीः ।
उपं । ब्रुव । उषसः । यज्ञकेतुः ।
वयम् । स्याम । यशसः । जनेषु ।
तत् । धीः । च । धत्ताम् । पृथिवी । च ।
देवी ॥

- 11 tād vo, divo duhitaro, vibhātīr
ūpa bruva, Uṣaso, yajñāketuḥ:
vayām siāma yaśāso jāneṣu;
tād Dyáuś ca dhattām Pṛthivī
ca devī.

*For that I whose banner is the
sacrifice, O daughters of Heaven,
implore you that shine forth, O
Dawns: we would be famous among
men; let Heaven and the goddess
Earth grant that.*

vibhātīr: to be taken with vas. ūpa bruve: with two acc. (p. 804, 2). yajñāketuḥ: the singer thus describes himself; in 118, 19 the Dawn is called yajñāśya ketuḥ the signal of the sacrifice. yaśāso (accent, p. 458, 9 A a) jāneṣu: this phrase frequently occurs in prayers. vayām: the poet having in b spoken in the sing. on his own behalf, now changes, as often, to the pl., so as to include the others who are present. dhattām: 3. du. of dhā, accented, though not beginning a sentence, because of ca . . . ca (see p. 468 β).

AGNI

See Introduction to i. 1 on the nature of Agni.

v. 11. Metre: Jagatī.

- १ जगन्स गोपा ज्वनिष्ट जागृविर् जगन्स । गोपाः । ज्वनिष्ट । जागृविः ।
 ज्विः सुदक्षः सुविताय नवसे । ज्विः । सुदक्षः । सुविताय । नवसे ।
 घृतप्रतीको बृहता दिविस्पृशा घृतप्रतीकः । बृहता । दिविस्पृशा ।
 द्युमद्भि माति भरतेभ्यः शुचिः ॥ द्युमत । वि । माति । भरतेभ्यः । शुचिः ॥

- 1 Jánasya gopá ajanīṣṭa jāgrvir Guardian of the people, watchful,
 Agníḥ sudákṣaḥ suvitāya ná- most skilful, Agni has been born
 vyase. for renewed welfare. Butter-faced,
 ghr̥tápratīko bṛhatá divispṛśā bright, he shines forth brilliantly
 dyumád ví bhāti bharatébhyaḥ for the Bharatas with lofty, heaven-
 śúciḥ. touching (flame).

gopás : 97, 2. ajanīṣṭa : is ao. of jan generate. su-dákṣas :
 a Bv. (p. 455 ca). suvitāya : final dat. (p. 814, B 2). návyase :
 dat. of cpv. of náva new. ghr̥tá-pratīkas : cp. yásya prátīkam
 áhutam ghr̥ténā whose face is sprinkled with butter (vii. 8, 1) as an
 analysis of the cd. bṛhatá : supply téjasā. bharatébhyas : for
 the benefit of (p. 814, 1) the Bharatas, the tribe to which the seer
 belongs.

- २ यज्ज्वलं केतुं प्रथमं पुरोहितम् यज्ज्वलं । केतुम् । प्रथमम् । पुरःहितम् ।
 ज्विं नरस्त्रिषधस्त्रे समीधिर । ज्विम् । नरः । त्रिषधस्त्रे । सम । समीधिर ।
 इन्द्रेण देविः सरथं स बर्हिषि इन्द्रेण । देविः । सरथम् । सः । बर्हिषि ।
 सीदन्ति होता यजयाय सुकतुः ॥ सीदन्ति । नि । होता । यजयाय । सुकतुः ॥

- 2 yajñāsya ketúm, prathamám As banner of sacrifice, as first
 puróhitam, domestic priest, men have kindled
 Agním náras, triṣadhassthé sám Agni in the threefold abode. (Com-
 idhire. ing) on the same car with Indra

Índreṇa deváīḥ sarátham sá and the gods may that most wise
 barhíṣi Invoker sit down on the sacrificial
 sídan ní hótā yajáthāya su- grass for sacrifice.
 krátuḥ.

ketúm: in apposition to Agním, in allusion to the smoke of sacrifice; cp. viii. 44, 10, hótāram . . . dhūmáketum . . . yajñánām ketúm the Invoker, the smoke-bannered banner of sacrifices; cp. 8 d. prathamám: first-appointed in order of time. puróhitam: see i. 1, 1. náras: N. pl. of nṛ (p. 91). tri-ṣadhasthé: on the three sacrificial altars; Sandhi 67 b. sám ídhire: pf. of idh kindle; have kindled and still kindle (cp. p. 342 a). sarátham: adv. governing Índreṇa and deváīs (cp. p. 309, 2). sídan ní: the ipf. expresses that he sat down in the past when he became Purohita; the prp. as often follows the verb (p. 468, 20). yajáthāya: final dat. (p. 314, B 2).

३ अ॒संमु॒ष्टो जा॒यसे मा॒पोः शु॒चिर्
 म॒द्भूः क॒विर्द॒त्तिष्ठो वि॒वस्व॑तः । म॒द्भूः । क॒विः । उ॒त् । अ॒त्तिष्ठः । वि॒वस्व॑तः ।
 घृ॒तेन॑ त्वाव॒र्धयन्न॑ आ॒हुतः॑ घृ॒तेन॑ । त्वा॒ । अ॒व॒र्धय॑न् । अ॒प्ते । आ॒हु॒तः ।
 धू॒मर्षे॑ के॒तुर॑मव॒द्वि त्रि॑तः ॥ धू॒मः । ते॒ । के॒तुः । अ॒म॒व॒त् । दि॒वि । त्रि॑तः ॥

8 ásammṛṣṭojāyase māt-róḥśúciḥ. Uncleansed thou art born bright
 mandráḥ kavír úd atisṭho Vi- from thy two parents. Thou didst
 vāsватаḥ. arise as the gladdening sage of
 ghr̥tēna tvāvardhayann, Agna Vivasvat. With butter they
 śhuta, strengthened thee, O Agni, in whom
 dhūmās te ketúr abhavat divi the offering is poured. Smoke be-
 áritāḥ. came thy banner that reached to
 the sky.

ásam-mṛṣṭas: pp. of mṛj wipe, opposed to śúciś, though un-
 cleansed, yet bright. māt-rós: abl. du.: the two fire-sticks, from
 which Agni is produced by friction. úd atisṭhas: 3. s. ipf. of sthā
 stand. Vivasvatas: gen. dependent on kavís; the sage (a common
 designation of Agni) of Vivasvat, the first sacrificer tvā: the

caesura, which should follow this word (p. 442, 6), is here only apparently neglected because the following augment may be treated as dropped. *avardhayan*: that is, made the fire burn up with the ghee poured into it; explained by *ā-huta*. *dhūmās*, &c.: affords an analysis of Agni's epithet *dhūmāketu* (cp. note on 2a). *divi*: loc. of the goal (p. 325 b). Note the use of the imperfects as referring to past events (p. 845, B).

४ अ॒ग्नि॒र्न॒ य॒ज्ञसु॒र्प॒ वेतु॒ साधु॒या- अ॒ग्निः । नः । य॒ज्ञम् । उ॒र्प॒ वेतु॒ । साधु॒या ।
 मि॒ नरो॒ वि म॑र॒न्ते गृ॒हेगृ॒हे । अ॒ग्निम् । नरः । वि । म॑र॒न्ते । गृ॒हेगृ॒हे ।
 अ॒भिर्दू॒तो अ॒मव॑च्य॒वाह॑नो॒ अ॒ग्निः । दू॒तः । अ॒मव॑त् । इ॒व्य॒वाह॑नः ।
 ऽमि॒ वृ॒णा॒ना वृ॑णते॒ क॒विक्र॑तुम् ॥ अ॒ग्निम् । वृ॒णा॒नाः । वृ॑णते॒ । क॒विऽक्र॑तुम् ॥

4 Agnir no yajñām ūpa vetu *Let Agni come straightway to*
 sādhyā. *our sacrifice. Men carry Agni*
 Agnim nāro vi bharante grhē- *hither and thither in every house.*
 grhe. *Agni became the messenger, the*
 Agnir dutō abhavad dhavya- *carrier of oblations. In choosing*
 vāhano. *Agni they choose one who has the*
 Agnim vṛṇānā vṛṇate kavikra- *wisdom of a seer.*
 tum.

vetu: 3. s. ipv. of vī. bharante: see note on bhr, ii. 83, 10a.
 grhē-grhe: 189 Ca. dūtās: Agni is characteristically a messenger
 as an intermediary between heaven and earth. dhavyavāhanas:
 Sandhi, 54. vṛṇānās: pr. pt. A. of 2. वृ, choosing Agni as their
 priest. vṛṇate: 8. pl. pr. A. of 2 वृ.

५ तु॒भ्ये॒द॒मग्नि॑ म॒धुम॑त्त॒मं व॑च॒स्व तु॒भ्यं । इ॒दम् । अ॒ग्नि॑ । म॒धुम॑त्त॒मम् । व॑चः ।
 तु॒भ्यं म॒नीषा॑ इ॒यम॑सु॒ शं इ॒दे । तु॒भ्यम् । म॒नीषा॑ । इ॒यम् । अ॒सु । श॒म् । इ॒दे ।
 त्वा॑ गिरः॒ सिन्धु॑मिवा॒वनी॑र्मही॒रु त्वा॒म् । गिरः॒ । सिन्धु॑म॒इव॑ । अ॒वनी॑ः ।
 आ॒ पृ॒थ॒न्ति श॑र्वसा॒ वर्ध॑यन्ति च ॥ म॒हीः ।
 आ॒ पृ॒थ॒न्ति । श॑र्वसा॒ । वर्ध॑यन्ति । च ॥

5 túbhyedám, Agne, mádhumat-
 tamam vácas,
 yam manisá iyám astu sám
 giráḥ, sándhum ivāvánir
 mahír,
 ॥ pṛṇantisávasā, vardháyanti ca.

*For thee, O Agni, let this most
 honied speech, for thee this prayer
 be a comfort to thy heart. The
 songs fill thee, as the great rivers
 the Indus, with power, and
 strengthen thee.*

túbhya : this form of the dat. of tvám occurs about a dozen times in the Samhitā text beside the much commoner túbhyam (as in b); it occurs only before vowels with which it is always contracted, having only once (v. 80, 6) to be read with hiatus. manisá iyám : in this and two other passages of the RV. the ā of manisá is not contracted in the Samhitā text, because it precedes the caesura. sám : in apposition, as a *delight* or *comfort*. sándhum iva : this simile occurs elsewhere also ; thus índram uktháni vāvṛdhuḥ, samudráṃ iva sándhavaḥ the hymns strengthen Indra as the rivers the sea. ā pṛṇanti : from pṛ fill. sávasā : because hymns, like oblations, are thought to give the gods strength. vardháyanti : ea. of vṛdh grow ; accent, p. 466, 19 a.

६ त्वामपि अङ्गिरसो गुहां हितम् त्वाम् । अपि । अङ्गिरसः । गुहां । हितम् ।
 अन्वविन्दच्छिन्नियाणं वनेवने । अन्व । अविन्दन् । शिन्नियाणम् । वनेऽवने ।
 स वयसे मध्यमानः सहो महत् सः । वायसे । मध्यमानः । सहः । महत् ।
 त्वामाहुः सहसस्युबमङ्गिरः ॥ त्वाम् । आहुः । सहसः । पुत्रम् । अङ्गिरः ॥

6 tuám, Agne, Āngiraso gúhā
 hitám
 ánv avindaśi chíriyāṇám váne-
 vane.
 sá jāyase mathyámānaḥ sáho
 mahát :
 tuám āhuḥ sáhasas putráṃ,
 Āngiraḥ.

*Thee, O Agni, the Āngirases
 discovered hidden, abiding in every
 wood. Thus thou art born, when
 rubbed with mighty strength : they
 call thee the son of strength, O
 Āngiras.*

Āngirasas : an ancient priestly family (cp. x. 14, 3-6), Agni being regarded as their chief (cp. d and i. 1, 6). They are said to have designed the first ordinances of sacrifice (x. 67, 2). *gūhā hitām* placed (pp. of dhā) in hiding, concealed, explained by *śisriyāṇām vāne*; having betaken himself (pf. pt. of śri) to, resting in, all wood. *ānv avindan* : they found him out as a means of sacrifice; Sandhi, 40. *vāne-vane* : 189 C a. *sā* : as such = as found in wood (cp. p. 294 b). *mathyāmānas* : pr. pt. ps. of math *stir*, being produced by the friction of the kindling sticks. *sāho mahāt* : cognate acc. = with mighty strength (cp. *sāhasā yō mathitō jāyate nṛbhiḥ he who when rubbed by men with strength is born*, vi. 48, 5); this being an explanation of why he is called *sāhasas putrām son of strength* : this, or *sāhasaḥ sūnūḥ*, is a frequent epithet of Agni; Sandhi, 48, 2 a. **Āngiras** : see note on a.

PARJĀNYA

This deity occupies quite a subordinate position, being celebrated in only three hymns. His name often means 'rain-cloud' in the literal sense; but in most passages it represents the personification, the cloud then becoming an udder, a pail, or a water-skin. Parjanya is frequently described as a bull that quickens the plants and the earth. The shedding of rain is his most prominent characteristic. He flies around with a watery car, and loosens the water-skin; he sheds rain-water as our divine (*āsura*) father. In this activity he is associated with thunder and lightning. He is in a special degree the producer and nourisher of vegetation. He also produces fertility in cows, mares, and women. He is several times referred to as a father. By implication his wife is the Earth, and he is once called the son of Dyaus.

v. 83. Metre : 1. 5-8. 10. Triṣṭubh; 2-4. Jagatī; 9. Anuṣṭubh.

१ अक्षां वद त्वसं गोर्भिरामिः
सुहि पर्वन् नमसा विवास ।
कनिकददृषभो जीरदांगु
रेतो दधात्वोषधीषु गर्भम् ॥

अक्षं । वद । त्वसम् । गोःमिः । अमिः ।
सुहि । पर्वन्म् । नमसा । आ । विवास ।
कनिकदत् । वृषभः । जीरदांगुः ।
रेतः । दधाति । ओषधीषु । गर्भम् ॥

- 1 áchā vada tavāsam gīrbhīr *Invoke the mighty one with these*
 ābhīḥ; *songs; praise Parjanya; seek to*
 stuhī Parjanyaṃ; nāmasā vi- *win him with obeisance. Bellowing,*
 vāsa. *the bull of quickening gifts places*
 kánikradad vṛṣabhó jīrádānū *seed in the plants as a germ.*
 réto dadhāti óṣadhīṣu gárbbham.

áchā: with final vowel metrically lengthened in the second syllable of the Pāda. vada: the poet addresses himself. vivāsa: ds. of van *win*. kánikradat: see iv. 50, 5 d. vṛṣabhás: Parjanya. jīrádānū: Sandhi, 47; his quickening gift is rain = rétas in d. gárbbham: as apposition to rétas, Parjanya quickens the growth of plants with rain.

- २ वि वृषान् हृष्यत हन्ति रचसो वि। वृषान्। हन्ति। उत। हन्ति। रचसः।
 विश्वं विनाय सुर्वं महावधात्। विश्वम्। विनाय। सुर्वम्। महावधात्।
 उतानागा ईषते वृष्यावतो उत। अनागाः। ईषते। वृष्यावतः।
 यत्पुर्वन्वः स्मरयन् हन्ति दुष्कृतः॥ यत्। पुर्वन्वः। स्मरयन्। हन्ति। दुःकृतः॥

- 2 ví vṛṣān hanti utá hanti ra- *He shatters the trees and he*
 kṣáso: *smiles the demons: the whole world*
 víśvam bibhāya bhúvanam ma- *fears him of the mighty weapon.*
 hávadhāt. *Even the sinless man flees before*
 utánāgā īṣate vṛṣṇiāvato, *the mighty one, when Parjanya*
 yát Parjanyaḥ stanāyan hanti *thundering smites the evil-doers.*
 duṣkṛtāḥ.

bibhāya: pf. of bhī = pr. (p. 342 a). mahāvadhāt: a Bv. owing to its accent (p. 455 c). vṛṣṇyāvatas: Parjanya; abl. with verbs of fearing (p. 316 b). ánāgās: with irr. accentuation of the privative an- in a Bv. (p. 455 ca and f. n. 2). This word is here contrasted with duṣkṛtas; hence the utá before it has the force of *even*. On the internal Sandhi of duṣkṛt see 48, 2 a.

- ३ रवीव कश्यासो अभिषिपन् रवीव। कश्या। अनाग। अभिः
 आविर्द्भूतान्कुरुते पृथो३ अह। शिपन्।

दुरात्सिंहस्य, सुनया उदीरते
यत्पुर्जन्यः ह्युते वर्धे नमः ॥

आविः । दुरात् । ह्युते । वर्धे । नमः ।
दुरात् । सिंहस्य । सुनयाः । उत । उदीरते ।
यत् । पुर्जन्यः । ह्युते । वर्धे । नमः ॥

3 rathī iva kāsyaśśvām abhikṣi-
pānn,
śvīr dūtān kṛṇute varṣāṁ āha.
dūrāt simhāsya stanāthā ud
irate,
yāt Parjanyaḥ kṛṇutē varṣāṁ
nābhaḥ.

*Like a charioteer lashing his
horses with a whip he makes mani-
fest his messengers of rain. From
afar arise the thunders of the lion,
when Parjanya makes rainy the
sky.*

rathī: N. of rathin, much less common than rathī, N. rathis. The contraction rathīva also occurs in x. 51, 6; rathīr iva is much commoner and would have been metrically better here. dūtān: the clouds. simhāsya stanāthāḥ: condensed for 'the thunders of Parjanya like the roars of a lion. varṣyām: predicative acc.; on the accent of this form and of varṣyān in b, see p. 450, 2b. kṛṇutē: note that kṛ follows the fifth class in the RV., kṛṇōti, &c.; karōti does not appear till the AV., cp. p. 145, 4.

४ प्र वाता वान्ति पतयन्ति विद्युत्
उदोषधीर्जिह्वते पिबन्ति स्वः ।
इरा विश्वस्यै सुवनाय जायते
यत्पुर्जन्यः पृथिवी रेतसावति ॥

प्र । वाताः । वान्ति । पतयन्ति । विद्युतः ।
उत् । ओषधीः । जिह्वते । पिबन्ति । स्वः ।
रिति स्वः ।
इरा । विश्वस्यै । सुवनाय । जायते ।
यत्पुर्जन्यः । पृथिवीम् । रेतसा । अवति ॥

4 prā vātā vānti; patáyanti vi-
dyūta;
ud ōṣadhīr jīhate; pīnvatē súḥ.
irā víśvasmai bhūvanāya jāyate,
yāt Parjanyaḥ prthivīm rétasā-
vati.

*The winds blow forth, the light-
nings fall; the plants shoot up;
heaven overflows. Nurture is born
for the whole world when Parjanya
quickeneth earth with seed.*

vānti, jīhato (2. hā go) are both accented as antithetical (p. 468, 19 β) to the two following verbs patáyanti (itv., 168), pínvate, which are accented as beginning new sentences (p. 466, 19 A α); cp. also note on bádhatē, i. 35, 9 c. On the secondary root pinv see 184, 4 β. irā: the rain shed by Parjanya makes the earth productive (cp. 1 c, d). Note that the preceding Jagatī triplet (2-4) is bound together by a refrain beginning with yát Parjányaḥ and varying the idea 'when Parjanya rains'.

५ यस्मै व्रते पृथिवी नन्नमीति	यस्मै । व्रते । पृथिवी । नन्नमीति ।
यस्मै व्रते शृण्वञ्जर्मुरीति ।	यस्मै । व्रते । शृण्वञ्जर्मुरीति ।
यस्मै व्रत ओषधीर्विश्वरूपाः	यस्मै । व्रते । ओषधीः । विश्वरूपाः ।
स नः पर्जन्यं महि शर्म यच्छ ॥	सः । नः । पर्जन्यं । महि । शर्म । यच्छ ॥

5 yása vraté prthiví nānnamīti; *In whose ordinance the earth*
yása vraté śaphávaj jārbbhurīti, *bends low; in whose ordinance*
yása vratá ōṣadhīr viśvá- *hoofed animals leap about; in*
rūpāḥ: *whose ordinance plants are omni-*
śá naḥ, Parjanya, máhi śárma *form, as such, O Parjanya, bestow*
yacha. *mighty shelter on us.*

yása vraté: that is, in obedience to whose law. nānnamīti: int. of nam (see 173, 2 b; 172 a). śaphávat: that which has hoofs, used as a n. collective. jārbbhurīti: int. of bhur quiver (174 a). ōṣadhis: the following adj. viśvárūpāḥ is most naturally to be taken predicatively, like the verbs in a and b. śá: as nom. corr. followed by the voc.: as such, O Parjanya. yacha: ipv. of yam.

६ दिवो नो वृष्टिं मरुतो ररीध्वं	दिवः । नः । वृष्टिम् । मरुतः । ररीध्वम् ।
प्र पिन्वत वृष्णो अश्वस्य धाराः ।	प्र । पिन्वत । वृष्णः । अश्वस्य । धाराः ।
अर्वाङ्गितेन सनयितुनेह्य	अर्वाङ्ग । एतेन । सनयितुना । आ । इहि ।
अपो निविशन्नसुरः पिता नः ॥	अपः । निविशन्न । असुरः । पिता । नः ॥

6 divó no vṛṣṭim, Maruto rari- *Give us, O Maruts, the rain*
dhvam; *of heaven; pour forth the streams*

prá pinvata vṣṇo áśvasya dhā- of your stallion. Hither with this
rāḥ. thunder come, pouring down the
arvān etēna stanayitnúnéhi, waters as the divine spirit our
apó niṣificānn ásurah pitá naḥ. father.

divás: this might be abl., from heaven, as it is taken to be by Sayana; but it is more probably gen., being parallel to áśvasya dhārāḥ in b; cp. ix. 57, 1, prá te dhārā, divó ná, yanti vṣṭáyah thy streams go forth like the rains of heaven. raridhvam: 2. pl. pr. ipv. of rá give (cp. p. 144, B 1 a). Marutas: the storm gods, as associated with rain, are in a b invoked to bestow rain, which is described as water shed by their steed (as also in i. 64, 6 and ii. 84, 18). vṣṇo áśvasya: = stallion. In c d Parjanya is again addressed. stanayitnúnéhi: the accent alone (apart from the Pada text) shows that this is a contraction not of -nā ihi (which would be -néhi), but of -nā éhi, which would normally be -náhi; -néhi is based on the artificial contraction -ná (= -nā á) + ihi. The same Sandhi occurs in Índréhi (i. 9, 1) for Índra á ihi. With stanayitnúnā cp. stanáyan in 2 d and stanéthās in 8 c. apás = vṣṭīm in a and dhārās in b. ásurah pitá naḥ: as appositional subject of the sentence, with the 2. ipv. ihi; cp. sá in 5 d with the voc. Parjanya and the 2. ipv. yacha. The two epithets are applied to other gods also, such as Dyaus, whom in his relation to Earth Parjanya most resembles.

७ अ॒भि क्र॑न्द् अ॒नय॑ गर्भ॒मा धा॑
उ॒द्वता॑ परि॒ दीया॑ रथे॒न ।
इति॑ सु॒ कर्ष॑ वि॒षितं॑ न्य॒चं
स॒मा भ॑वन्तु॒दती॑ निपा॒दाः ॥
अ॒भि । क्र॑न्द् । अ॒नय॑ । गर्भ॒म् । धा॑ ।
उ॒द्वत॑ । परि॒ । दी॒य । रथे॒न ।
इति॑ । सु॒ । कर्ष॑ । वि॒षितम् । न्य॒चम् ।
स॒मा । भ॑वन्तु । उ॒त् । द॒ती । नि॒पा॒दाः ॥

7 abhi kranda; stanáya; gárbbham
á dhā;
udanvátā pári diyā ráthēna.
dṛṣṭīm sū karṣa viṣitam nía-
floam:
samā bhavantu udvato nipādāḥ.

Bellow towards us; thunder;
deposit the germ; fly around with
thy water-bearing car. Draw well
thy water-skin unfastened down-
ward: i.e. the heights and valleys
be level.

stanāya : accented as forming a new sentence. *gārbham* : cp. 1 d, *réto dadhāti óṣadhiṣu gārbham*. *dhās* : 2. s. root ao. sb. of 1. *dhā*. *dīyā* : with final vowel metrically lengthened. *dftim* : the rain-cloud, here compared with a water-skin, doubtless like the leather bag made of a goat-skin still used in India by water-carriers. *viṣitam* (from *si tie*) : *untied* so as to let the water run out. *nyāñcam* : predicative : = so that the untied orifice turns downward. *samās* : that is, may the high and the low ground be made level by the surface of the water covering both.

८ महान्तं कोशमुद्वा नि विञ्च महान्तम् । कोशम् । उत । अच । नि ।
 स्रन्दन्तां कृत्वा विचिताः पुरस्तात् । सिञ्च ।
 घृतेन चावापृथिवीं बुन्धि स्रन्दन्ताम् । कृत्वाः । विऽचिताः । पुर-
 सुप्रपाणं भवत्वध्यायः ॥ सात् ।
 घृतेन । चावापृथिवी इति । वि । उन्धि ।
 सुऽप्रपाणम् । भवतु । अध्यायः ॥

8 mahāntam kósam úd acā, ní *Draw up the great bucket, pour*
 ṣiñca ; *it down ; let the streams released*
 syāndantām kulyā viṣitāḥ pu- *flow forward. Drench heaven and*
 rāstāt. *earth with ghee ; let there be a good*
 ghṛtēna dyāvāpṛthivī vi undhi ; *drinking place for the cows.*
 suprapāṇām bhavatu aghniā-
 bhyah.

The process of shedding rain is here compared with the drawing up of a pail from a well and pouring out its contents. *acā* : metrical lengthening of the final a. *nī ṣiñca* : Sandhi, 67 c. *purāstāt* : according to Sayana *eastward*, because 'rivers generally flow eastwards'; but though this is true of the Deccan, where he lived, it is not so of the north-west of India, where the RV. was composed. *ghṛtēna* : figuratively of rain, because it produces fatness or abundance. *dyāvāpṛthivī* : *Pragṛhya*, but not analysed in the Pada text (cp. i. 35, 1 b). *undhi* : 2. s. ipv. of *ud vet* = *unddhi*. This Pada is equivalent in sense to 7 d. *suprapāṇām* : note that in the

Pada text this compound is written with a dental *n*, indicating that this was regarded by the compilers of that text as the normal internal Sandhi (see 65 b).

९ यत्प॒र्जन्य॒ कनि॑क्रदत्

स्तन॑यन् ह॒ंसिं दु॒ष्कृत॑तः ।

प्रती॒दं वि॒श्वं मो॒दते॒

यत्किं च॑ पृथि॒व्यामधि॑ ॥

यत् । प॒र्जन्य॒ । कनि॑क्रदत् ।

स्तन॑यन् । ह॒ंसिं । दु॒ःकृत॑तः ।

प्रति॑ । इ॒दम् । वि॒श्वम् । मो॒दते॒ ।

यत् । किम् । च॒ । पृथि॒व्याम् । अधि॑ ॥

9 yát, Parjanya, kánikradat,
stanáyan hamsi duṣkṛtaḥ,
prátidám víśvam modate,
yát kim ca pṛthivyām ádhi.

When, O Parjanya, bellowing
aloud, thundering, thou smitest the
evil-doers, this whole world exults,
whatever is upon the earth.

yát Parjanya: cp. 2 d. hamsi: 2. s. pr. of han (66 A 2). yát
kim ca: indefinite prn., *whatever* (19 b), explains idám víśvam *this*
world; if a verb were expressed it would be bhávyati.

१० अ॒व॒र्षोर्वि॒र्षमु॒दु षू॒ गु॒मा॒या-

क॒र्ध॒न्वा॒न्यत्ते॒त॒वा उ॑ ।

अ॒जो॒जन॒ श्री॒र्वधी॒भो॒ज॒नाय॒ कम्

उ॒त प्र॒जा॒भ्योऽवि॒दो म॒नी॒षाम् ॥

अ॒व॒र्षोः । व॒र्षम् । उ॒त् । उ॒ं इति॑ । सु॒ ।

गु॒मा॒य ।

अ॒कः । ध॒न्वा॒नि । अ॒तिऽए॒त॒वै । उ॒ं इति॑ ।

अ॒जो॒जनः । श्री॒र्वधीः । भो॒ज॒नाय॒ । कम् ।

उ॒त् । प्र॒जा॒भ्यः । अ॒वि॒दः । म॒नी॒षाम् ॥

10 ávarṣir varṣám: úd u ṣū gr-
bhāya;

ákar dhánvāni śtietavá u.

ájijana oṣadhīr bhójanāya kám;

utá prajābhyo avido manīṣám.

Thou hast shed rain: now wholly
cease; thou hast made the deserts
passable again. Thou hast made
the plants to grow for the sake of
food; and thou hast found a hymn
of praise from (thy) creatures.

This concluding stanza, implying that Parjanya has shed abundant
rain, describes its results.

āvarṣis : 2. s. s. ao. of vṛs. u sū : on the Sandhi see 67 c ; on the meaning of the combination, see under u and sū, 180. grbhāya : this pr. stem is sometimes used beside grbhñāti. akar : 2. s. root ao. of kṛ. āti-etavai : cp. p. 468, 14 b a. ājījanas : cp. 1 d and 4 b. kām : see 180. Here we have the exceptional intrusion of a Jagati Pada in a Triṣṭubh stanza (p. 445, f. n. 7). avidas : a ao. of vid find, thou hast found = received. prajābhyaḥ : abl., from creatures in gratitude for the bestowal of rain.

PŪṢAN

This god is celebrated in eight hymns, five of which occur in the sixth Maṇḍala. His individuality is vague, and his anthropomorphic traits are scanty. His foot and his right hand are mentioned ; he wears braided hair and a beard. He carries a golden spear, an awl, and a goad. His car is drawn by goats instead of horses. His characteristic food is gruel (karambhā).

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun- maiden Sūryā as a husband. He is connected with the marriage ceremonial in the wedding hymn (x. 85). With his golden aerial ships Pūṣan acts as the messenger of Sūrya. He moves onward observing the universe, and makes his abode in heaven. He is a guardian who knows and beholds all creatures. As best of charioteers he drove downward the golden wheel of the sun. He traverses the distant path of heaven and earth ; he goes to and returns from both the beloved abodes. He conducts the dead on the far-off path of the Fathers. He is a guardian of roads, removing dangers out of the way ; and is called 'son of deliverance' (vimūco nāpāt). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. 'Glowing' (āghṛṇi) is one of his exclusive epithets. The name means 'prosperer', as derived from puṣ, cause to thrive. The evidence, though not clear, indicates that Pūṣan was originally a solar deity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.

vi. 54. Metre : Gāyatrī.

१ सं पूषन्विदुषां नय
यो अज्जसानुशसति ।
य एवेदमिति ब्रवत ॥

सम् । पूषन् । विदुषां । नय ।
यः । अज्जसा । अनुशसति ।
यः । एव । इदम् । इति । ब्रवत ॥

1 sām, Pūṣan, vidūṣā naya,
yó āñjasānuśāsati,
yá evédām iti brávat.

*Conjoin us, O Pūṣan, with one
that knows, who shall straightway
instruct us, and who shall say (it
is) 'just here'.*

vidūṣā: inst. governed by the sense of association produced by the combination of naya (nī lead) with sām: cp. p. 308, 1 a. The meaning is: 'provide us with a guide'. anu-śāsati (3. s. pr. sb.): who shall instruct us where to find what we have lost. idām: not infrequently, as here, used adverbially when it does not refer to a particular substantive. brávat: 3. s. pr. sb. of brū.

२ ससुं पूष्णा गमिमहि
यो गृहं अभिशासति ।
इम एवेति च ब्रवत ॥

सम् । ऊं इति । पूष्णा । गमिमहि ।
यः । गृहान् । अभिशासति ।
इमे । एव । इति । च । ब्रवत ॥

2 sām u Pūṣnā gamemahi,
yó grhāñ abhiśāsati,
imá evéti ca brávat.

*We would also go with Pūṣan,
who shall guide us to the houses,
and shall say (it is) 'just these'.*

u: see p. 221, 2; on its treatment in the Pada text, p. 25, f. n. 2. Pūṣnā: see note on vidūṣā, 1 a. gamemahi (a ao. op. of gam): we would preferably go with Pūṣan as our guide. grhāñ: that is, the sheds in which our lost cattle are.

३ पूष्णस्यक्रं न रिष्यति
न कोशोऽव पद्यते ।
नो चस्य व्यथते पविः ॥

पूष्णः । नक्रम् । न । रिष्यति ।
न । कोशः । अव । पद्यते ।
नो इति । अस्य । व्यथते । पविः ॥

3 Pūṣnás cakráṁ ná riṣyati,
ná kóśó áva padyate;
nó asya vyathate pavīḥ.

*Pūṣan's wheel is not injured, the
well (of his car) falls not down; nor
does his felly waver.*

nó: = ná u, also not; on the Sandhi cp. 24. kóśó va: on the Sandhi accent, see p. 465, 17, 3. asya: unaccented, p. 452, B c. Sayana explains cakráṁ as Pūṣan's weapon, and pavīḥ as the edge of that weapon. But this is in the highest degree improbable

because the weapon of Pūṣan is a spear, an awl, or a goad ; while his car is elsewhere mentioned, as well as the goats that draw it, and he is called a charioteer.

४ यो अंक्षी हविषाविधुन्
न तं पूषापि मृष्यते ।
प्रथमो विन्दते वसुं ॥

यः । अक्षी । हविषा । अविधत् ।
न । तम् । पूषा । अपि । मृष्यते ।
प्रथमः । विन्दते । वसुं ॥

4 yó asmai haviṣávidhan,
ná tām Pūṣápi mṛṣyate :
prathamó vindate vāsu.

*Him who has worshipped him with
oblation Pūṣan forgets not : he is
the first that acquires wealth.*

asmai : Pūṣan ; on the syntax, see 200, A 1 f ; on loss of accent, see p. 452 B c. ápi : verbal prp. to be taken with mṛṣ. prathamás : the man who worships Pūṣan.

५ पूषा गा अर्वेतु नः ।
पूषा रक्षत्वर्वतः ।
पूषा वार्षं सनोतु नः ॥

पूषा । गाः । अर्वे । एतु । नः ।
पूषा । रक्षतु । अर्वतः ।
पूषा । वार्षम् । सनोतु । नः ॥

5 Pūṣá gá ánu etu naḥ ;
Pūṣá rakṣatu árvataḥ ;
Pūṣá vājam sanotu naḥ.

*Let Pūṣan go after our cows ;
let Pūṣan protect our steeds ; let
Pūṣan gain booty for us.*

ánu etu : to be with them and prevent injury or loss. rakṣatu : to prevent their being lost.

६ पूषन्न प्र गा इहि
यजमानस्य सुवतः ।
अस्माकं सुवतामुत ॥

पूषन् । अणु । प्र । गाः । इहि ।
यजमानस्य । सुवतः ।
अस्माकम् । सुवताम् । उत ॥

6 Pūṣann, ánu prá gá ihi
yájamānasya sunvatāḥ,
asmákam stuvatām utá.

*O Pūṣan, go forth after the cows
of the sacrificer who presses Soṃha,
and of us who praise thee.*

ánu prá ihi : cp. p. 468, 20 a. yájamānasya : of the institutor of the sacrifice. stuvatām : of the priests as a body.

ॐ माकिर्नेशुआकीं रिषन्
माकीं सं शारि केवटे ।
अथारिष्टामिरा गहि ॥

माकिः । नेशुत् । माकीम् । रिषन् ।
माकीम् । सम् । शारि । केवटे ।
अथ । अरिष्टामिः । आ । गहि ॥

7 mākīr neśan; mākīm riṣan;
mākīm sām śāri kévaṭe:
áthāriṣṭābhir á gahi.

*Let not any one be lost; let it
not be injured; let it not suffer
fracture in a pit: so come back
with them uninjured.*

neśat: inj. ao. of naś *be lost* (see 149 a2). riṣat: a ao. inj. of
riṣ. śāri: ps. ao. inj. of śṛ *crush*. áriṣṭābhis: supply góbhīa.

८ शृण्वन्तं पूषणं वयम्
इर्यमनष्टवेदसम् ।
ईशानं राय ईमहे ॥

शृण्वन्तम् । पूषणम् । वयम् ।
इर्यम् । अनष्टवेदसम् ।
ईशानम् । रायः । ईमहे ॥

8 śṛṇvāntaṃ Pūṣaṇaṃ vayāṃ,
īryaṃ anaṣṭavedasam,
īśānaṃ rāya īmahe.

*Pūṣan, who hears, the watchful,
whose property is never lost, who
disposes of riches, we approach.*

ánaṣṭa-vedasam: who always recovers property that has been
lost; he is also called ánaṣṭa-paśu: *whose cattle are never lost*; cp.
1, 2, 5, 6, 7. rāyás: gen. dependent on íśānaṃ (see 202 A a).
īmahe: 1. pl. pr. Ā. of ī *go* governing the acc. Pūṣaṇam:
cp. 197 A 1.

९ पूषन्तव व्रते वयं
न रिषेम कदा चन ।
खीतारस इह ससि ॥

पूषन् । तव । व्रते । वयम् ।
न । रिषेम । कदा । चन ।
खीतारः । ति । इह । ससि ॥

9 Pūṣan, táva vrató vayāṃ
ná riṣyema kádā canā:
stotāras ta ihá smasi.

*O Pūṣan, in thy service may we
never suffer injury: we are thy
praisers here.*

Pūṣan táva: note the Sandhi (40, 2). vrató: that is, while
abiding in thy ordinance. smasi: 1. pl. of as *be*; c gives the reason
for the hope expressed in a b.

१० परिं पूषा परस्ताद्
धसं दधातु दर्शियम् ।
पुनर्नो नष्टमाक्षतु ॥

परिं । पूषा । परस्ताद् ।
हसंम् । दधातु । दर्शियम् ।
पुनः । नः । नष्टम् । आ । अक्षतु ॥

10 pári Pūṣā parástād
dhástam dadhātu dáksyam :
púnar no naṣtám ájatu.

*Let Paṣan put his right hand
around us from afar : let him drive
up for us again what has been lost.*

parástād : the ā to be pronounced dissyllabically (cp. p. 437, a 8).
pári dadhātu : for protection. dhástam = hástam : 54. naṣtám :
from naś be lost ; cp. anaṣṭavedasam in 8 b. ájatu : the meaning
of the vb. shows that by the n. naṣtám *what is lost* cows are
intended.

ĀPAS

The Waters are addressed in four hymns, as well as in a few scattered verses. The personification is only incipient, hardly extending beyond the notion of their being mothers, young wives, and goddesses who bestow boons and come to the sacrifice. They follow the path of the gods. Indra, armed with the bolt, dug out a channel for them, and they never infringe his ordinances. They are celestial as well as terrestrial, and the sea is their goal. They abide where the gods dwell, in the seat of Mitra-Varuṇa, beside the sun. King Varuṇa moves in their midst, looking down on the truth and the falsehood of men. They are mothers and as such produce Agni. They give their auspicious fluid like loving mothers. They are most motherly, the producers of all that is fixed and that moves. They purify, carrying away defilement. They even cleanse from moral guilt, the sins of violence, cursing, and lying. They also bestow remedies, health, wealth, strength, long life, and immortality. Their blessing and aid are often implored, and they are invited to seat themselves on the sacrificial grass to receive the offering of the Soma priest.

The Waters are several times associated with honey. They mix their milk with honey. Their wave, rich in honey, became the drink of Indra, whom it exhilarated and to whom it gave heroic strength. They are invoked to pour the wave which is rich in honey, gladdens the gods, is the draught of Indra, and is produced in the sky. Here the celestial Waters seem to be identified with the heavenly Soma, the beverage of Indra. Elsewhere the Waters used in preparing the terrestrial Soma seem to be meant. When they appear bearing ghee, milk, and honey, they are

accordant with the priests that bring well-pressed Soma for Indra. Soma (viii. 48) delights in them like a young man in lovely maidens; he approaches them as a lover; they are maidens who bow down before the youth.

The deification of the Waters is pre-Vedic, for they are invoked as *āpo* in the Avesta also.

vii. 49. Metre: Triṣṭubh.

१ समुद्रज्येष्ठाः सलिलस्य मध्यात्	समुद्रज्येष्ठाः । सलिलस्य । मध्यात् ।
पुनाना यन्निर्विशमानाः ।	पुनानाः । यन्ति । निर्विशमानाः ।
इन्द्रो या वज्री वृषभो रराद	इन्द्रः । याः । वज्री । वृषभः । रराद ।
ता आपो देवीरिह मामवन्तु ॥	ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

1 samudrājyeṣṭhāḥ salilāsya mādhyāt

punānā yanti āniviśamānāḥ :
 Indro yā vajrī vṛṣabhó rarāda,
 tā āpo devīr ihā mām avantu.

Having the ocean as their chief, from the midst of the sea, purifying, they flow unresting: let those Waters, the goddesses, for whom Indra, the bearer of the bolt, the mighty one, opened a path, help me here.

samudrā-jyeṣṭhās: that is, of which the ocean is the largest. salilāsya: the aerial waters, referred to as divyās in 2 a, are meant. punānās: cp. pāvakās in c. āniviśamānās: cp. i. 82, 10, where the waters are alluded to as ātiṣṭhantīs and āniveśanās *standing not still and resting not*. rarāda: of Indra, it is said elsewhere (ii. 15, 3), vājreṇa khāny atṛṇan nadīnām *with his bolt he pierced channels for the rivers*. tā āpo, &c. is the refrain of all the four stanzas of this hymn.

२ या आपो दिव्या उत वा स्रवन्ति	याः । आपः । दिव्याः । उत । वा । स्रवन्ति ।
खनिर्चिमा उत वा याः स्वयंजाः ।	खनिर्चिमाः । उत । वा । याः । स्वयंजाः ।
समुद्रार्था याः सुचयः पावकाः	समुद्रार्थ्याः । याः । सुचयः । पावकाः ।
ता आपो देवीरिह मामवन्तु ॥	ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

- 2 yā Āpo divyā utā vā srāvanti *The Waters that come from*
 khanītrimā utā vā yāḥ svayam- *heaven or that flow in channels or*
 jāḥ; *that arise spontaneously, that clear*
 samudrārthā yāḥ śúcayaḥ pa- *and purifying have the ocean as*
 vākās: *their goal: let those Waters, the*
 tā Āpo devīr ihā mām avantu. *goddesses, help me here.*

divyās: that fall from the sky as rain: cp. salilāśya mādhyāt in 1a. khanītrimās: that flow in artificial channels: cp. Índro yā rarāda in 1c. svayamjās: that come from springs. samudrārthās: that flow to the sea; cp. samudrājyeṣṭhāḥ punānā yanti in 1a, b. pāvākās: this word here and elsewhere in the RV. must be pronounced pavākā (p. 437 a 9).

- ३ यासां राजा वरुणो याति मध्ये *यासाम् । राजा । वरुणः । याति । मध्ये ।*
 सत्यावृते चवपञ्चजनानाम् । *सत्यावृते इति । चवपञ्चन । जनानाम् ।*
 मधुसुतः सुचयो याः पावकाः *मधुसुतः । सुचयः । याः । पावकाः ।*
 ता आपो देवीरिह मामवन्तु ॥ *ताः । आपः । देवीः । इह । माम् । अवन्तु ॥*

- 3 yāsām rāja Váruṇo yāti má- *In the midst of whom King*
 dhye, *Varuṇa goes looking down upon*
 satyānṛté avapáśyañ jánānām, *the truth and untruth of men, who*
 madhuścútaḥ śúcayo yāḥ pa- *distil sweetness, clear and purify-*
 vākās: *ing: let those Waters, the god-*
 tā Āpo devīr ihā mām avantu. *desses, help me here.*

Váruṇas: this god (vii. 86) is closely connected with the waters, for the most part those of heaven. avapáśyan: this shows that the celestial waters are here meant; on the Sandhi see 40, 1. satyānṛté: Pragṛhya (26; cp. p. 437, note 3); accent: p. 457, 10 e. Note that Dvandvas are not analysed in the Pada text. madhuścútas: that is, inherently sweet.

- ४ यासु राजा वरुणो यासु सोमो *यासु । राजा । वरुणः । यासु । सोमः ।*
 विश्वे देवा यासुर्वै मदन्ति । *विश्वे । देवाः । यासु । ज्ञैर्वै । मदन्ति ।*

वेञ्चानरो यास्वपिः प्रविष्टस्
ता आपो देवीरिह मामवन्तु ॥

वेञ्चानरः । यासु । अपिः । प्रविष्टः ।
ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

† yāsu rājā Várūṇo, yāsu Sómo,
Vísve devā yāsu ūrjam mād-
anti;
vaiśvānaró yāsu Agníḥ prá-
viṣṭas:
tā Ápo devír ihá mām avantu.

*In whom King Varuṇa, in whom
Soma, in whom the All-gods drink
exhilarating strength, into whom
Agni Vaiśvānara has entered: let
those Waters, the goddesses, help
me here.*

ūrjam : cognate acc. with mādanti (cp. 197 A 4) = obtain vigour in exhilaration, that is, by drinking Soma which is associated with the Waters. vaiśvānarás : *belonging to all men*, a frequent epithet of Agni. práviṣṭas : Agni's abode in the Waters is very often referred to; cp. also his aspect as Apām nāpāt 'Son of Waters' (ii. 35).

MITRÁ-VÁRUṆA

This is the pair most frequently mentioned next to Heaven and Earth. The hymns in which they are conjointly invoked are much more numerous than those in which they are separately addressed. As Mitra (iii. 59) is distinguished by hardly any individual traits, the two together have practically the same attributes and functions as Varuṇa alone. They are conceived as young. Their eye is the sun. Reaching out they drive with the rays of the sun as with arms. They wear glistening garments. They mount their car in the highest heaven. Their abode is golden and is located in heaven; it is great, very lofty, firm, with a thousand columns and a thousand doors. They have spies that are wise and cannot be deceived. They are kings and universal monarchs. They are also called Asuras, who wield dominion by means of māyā *occult power*, a term mainly connected with them. By that power they send the dawns, make the sun traverse the sky, and obscure it with cloud and rain. They are rulers and guardians of the whole world. They support heaven and earth, and air.

They are lords of rivers, and they are the gods most frequently thought of and prayed to as bestowers of rain. They have kine yielding refreshment, and streams flowing with honey. They control the rainy skies and the streaming waters. They bedew the pastures with ghee (= rain) and the

spaces with honey. They send rain and refreshment from the sky. Rain abounding in heavenly water comes from them. One entire hymn dwells on their powers of bestowing rain.

Their ordinances are fixed and cannot be obstructed even by the immortal gods. They are upholders and cherishers of order. They are barriers against falsehood, which they dispel, hate, and punish. They afflict with disease those who neglect their worship.

The dual invocation of these gods goes back to the Indo-Iranian period, for Ahura and Mithra are thus coupled in the Avesta.

vii. 61. Metre: Triṣṭubh.

१ उद्वां चक्षुर्वक्ष्य सुप्रतीकं	उत् । वा॒म् । चक्षुः । व॒क्ष्या॒ । सु॒प्रती॒कम् ।
देवयोरिति सूर्यस्तन्वान् ।	दे॒वयोः । ए॒ति । सू॒र्यः । त॒न्वा॒न् ।
अग्निं यो विश्वा मुवन्गानि चष्टे	अ॒ग्नि॒ । यः । वि॒श्वा॒ । मु॒वन्गानि॒ । च॒ष्टे॒ ।
स मन्युं मर्त्येष्वचिकेत ॥	सः । म॒न्युम् । म॒र्त्येषु॒ । आ॒ । चि॒के॒त॒ ॥

1 úd vām cākṣur, Varuṇā, supratīkaṃ
deváyor eti Súrīas tatanvān.
abhī yó víśvā bhúvanāni cáṣṭe,
sá manyúm mártīeṣu á ciketa.

Up the lovely eye of you two
gods, O (Mitra and) Varuṇa, rises,
the Sun, having spread (his light);
he who regards all beings observes
their intention among mortals.

cākṣus: cp. vii. 68, 1, úd u eti . . . Súrīaḥ . . . cākṣur Mitrásya Várūnasya up rises the Sun, the eye of Mitra and Varuṇa. Varuṇa: has the form of the voc. s., which could be used elliptically; but the Padapāṭha takes it as the shortened form of the elliptical dual Varuṇā (cp. 198, 2 a); cp. deva in 7 a. It is, however, difficult to see why the ā should have been shortened, because it conforms to the normal break (—) of the Triṣṭubh line (see p. 441). abhī . . . cáṣṭe: the Sun is elsewhere also said to behold all beings and the good and bad deeds of mortals. manyúm: that is, their good or evil intentions. ciketa: pf. of cit perceive (cp. 189, 4). In d the caesura irregularly follows the third syllable.

१ प्र वां स मिवावक्ष्यावृतावा	प्र । वा॒म् । सः । मि॒वा॒व॒क्ष्या॒ । अ॒वृ॒ता॒वा॒ ।
विप्रो मन्त्राणि दीर्घमुदिति ।	वि॒प्रः । म॒न्त्रा॒णि॒ । दी॒र्घ॒मु॒द॒ति॒ । इ॒त्य॒ति॒ ।

यस्य ब्रह्माणि सुक्रतू अवायु
आ यत्क्रत्वा न शूरदः पुण्ये ॥

यस्य । ब्रह्माणि । सुक्रतू इति सुऽक्रतू ।
अवायुः ।

आ । यत् । क्रत्वा । न । शूरदः । पुण्ये
इति ॥

2 *prá vām sá, Mitrā-Varuṇāv, Forth for you two, O Mitra-
ṛtāvā Varuṇa, this pious priest, heard
vipro mánmāni dīrghaśrúḍ afar, sends his hymns, that ye may
iyarti, favour his prayers, ye wise ones,
yásya bráhmāṇi, sukratū, á- that ye may fill his autumns as it
vātha, were with wisdom.
á yát krátvā ná śarádaḥ pr-
náitho.*

iyarti: 3. s. pr. of *ṛ go*. *yásya* . . . *ávāthas* = *yát tásya*
ávāthas: on the sb. with relatives see p. 356, 2. *sukratū*: see
note on *ṛtāvāri*, i. 160, 1 b. The repeated unaccented word in the
Pada text here is not marked with Anudattas because all unaccented
syllables following a Svarita are unmarked. *á prnáithe*: 2. du. sb.
pr. of *prṇ fill*. The meaning of *d* is not quite certain, but is
probably 'that ye who are wise may make him full of wisdom
all his life'. *śarádas*: *autumns*, not *varṣāṇi rains* (which only
occurs in the AV.), regularly used in the RV. to express years of
life, because that was the distinctive season where the RV. was
composed.

३ प्रोरोर्मिचावद्या पृथिव्याः
प्र दिव ऋष्वानूतः सुदानू ।
सशो दधाथे ओषधीषु विष्
अधग्यतो अनिमिषं रचमाणा ॥

प्र । उरोः । मिचावद्या । पृथिव्याः ।
प्र । दिवः । ऋष्वानूतः । सुदानू इति
सुऽदानू ।
सशः । दधाथे इति । ओषधीषु । विष् ।
अधक् । यतः । अनिमिषम् । रचमाणा ॥

3 *prá urór, Mitrā-Varuṇā, pṛthi-
vyāḥ,*

*From the wide earth, O Mitra-
Varuṇa, from the high lofty sky,*

prā divā ṛṣvād bṛhatāḥ, su- O bounteous ones, ye have placed
dānū, your spies that go separately. in
spāśo dadhāthe oṣadhīṣu vikṣū plants and abodes, ye that protect
fdhag yató, 'nimiṣam rākṣa- with unwinking eye.
mānā.

urós : here used as f. (as adjectives in u may be: 98), though the f. of this particular adj. is otherwise formed with ī: urv-ī. sudānū : see note on sukratū in 2c. spāśas : the spies of Varuṇa (and Mitra) are mentioned in several passages. dadhāthe : Pragrhya (26 b). oṣadhīṣu : the use of this word seems to have no special force here beyond expressing that the spies lurk not only in the houses of men, but also outside. yatás : pr. pt. A. pl. of i go. ánimiṣam : acc. of á-nimiṣ f. non-winking, used adverbially, to be distinguished from the adj. a-nimiṣá also used adverbially in the acc. The initial a must be elided for the sake of the metre.

४ शंसो मित्रस्य वरुणस्य धाम शंस । मित्रस्य । वरुणस्य । धाम ।
मुष्मो रोदसी बद्धधे महित्वा । मुष्मः । रोदसी इति । बद्धधे । महित्वा ।
अयन्मासा अयज्वनामवीराः अयन् । मासाः । अयज्वनाम् । अवीराः ।
प्र यज्ञमन्वा वृजने तिरति ॥ प्र । यज्ञमन्वा । वृजनेम् । तिराति ॥

4 śámsā Mitrásya Váruṇasya dhā- I will praise the ordinance of
ma : Mitra and Varuṇa : their force
śúṣmo ródasī badbadhe mahitvá. presses apart the two worlds with
áyan māsā áyajvanām avírāḥ ; might. May the months of non-
prā yajñámanmā vṛjánam tirāte. sacrificers pass without sons ; may
he whose heart is set on sacrifice
extend his circle.

śámsā : this form may be the 2. s. P. ipv. with metrically lengthened final vowel, as the Pada text interprets it; or the 1. a. sb. P. (p. 125). The latter seems more likely because the poet speaks of himself in the 1. prs. (twice) in 6 a, b also. badbadhe : int. of bādh (174 a); cp. vii. 23, 8, ví bādhiṣṭa syá ródasī mahitvá he has pressed asunder the two worlds with his might. mahitvá : inst.

(p. 77). *áyan*: 3. pl. pr. sb. of *i go* (p. 180). *avírās*: predicative = *as sonless*; on the accent see p. 455, 10 c a. *yajñámanmā*: contrasted with *áyajvanām* (accent p. 455, f. n. 2). *prá tirāte*: 3. s. sb. pr. of *tī cross*; this cd. vb. is often used in the sense of prolonging life (*Ā.* one's own, *P.* that of others), here of increasing the number of one's sons (as opposed to *avírās* in c); cp. *prá yé bándhum tirānte, gávyaṁ pñcánto ásvyā maghāni who further their kin, giving abundantly gifts of cows and horses* (vii. 67, 9).

५ अमूरा विद्या वृषणाविमा वां अमूरा । विद्या । वृषणौ । इमाः । वाम् ।
 न यासु विचं ददृशे न यचम् । न । यासु । विचम् । ददृशे । न । यचम् ।
 द्रुहः सचन्ते अमृता जनानां द्रुहः । सचन्ते । अमृता । जनानाम् ।
 न वां निष्णान्यचिते अभूवन् । न । वाम् । निष्णानि । अचिते । अभूवन् ॥

5 *ámūrā, víśvā, vṛṣaṇāv, imā* O wise mighty ones, all these
vām, (praises) are for you two, in which
ná yāsu citráṁ dádrśe, ná ya- no marvel is seen nor mystery.
ksām. Avengers follow the falsehoods of
drúhaḥ sacante amṛtā jánānām: men: there have been no secrets
ná vām niṇyāni acite abhūvan. for you not to know.

The interpretation of this stanza is uncertain. Following the *Padapāṭha* I take *ámūrā* to be a du. m. agreeing with *vṛṣaṇau*, but *víśvā* for *víśvās* (contrary to the *Pada*) f. pl. N. agreeing with *imās* these (sc. *stutáyas*). *ná citráṁ*: that is, no deceit or falsehood. *dádrśe*: 3. s. pf. *Ā.* with ps. sense, as often (cp. p. 342 a). *drúhas*: the spies of Varuṇa (cp. 3 c). *ná niṇyāni*: explains c: there is nothing hidden from you. *a-cite*: dat. inf. (cp. 167, 1 a).

६ समु वां यच्चं मह्यं नमीमिद् सम । ऊं इति । वाम् । यचम् । मह्यम् ।
 ऊवे वां मिषावद्वणा सबाधः । नमःऽभिः ।
 प्र वां मन्थान्वृचसे नवानि ऊवे । वाम् । मिषावद्वणा । सबाधः ।
 कृतानि ब्रह्म जुषुषन्निमानि ॥ प्र । वाम् । मन्थानि । अचसे । नवानि ।
 कृतानि । ब्रह्म । जुषुषन् । इमानि ॥

- 6 sām u vām yajñām mahayam With reverence I will consecrate
 nāmobhir; for you the sacrifice; I call on you
 huvé vām, Mitrā-Varuṇā, sa- two, Mitra-Varuṇa, with seal.
 bādhaḥ. (These) new thoughts are to praise
 prá vām mánmāni ṛcāse návāni; you; may these prayers that have
 kṛtāni brāhma juṣṣann imāni. been offered be pleasing.

sām mahayam: 1. s. inj. cs. of mah. huvé: 1. s. pr. Ā. of hū call. sabādhas: note that the pcl. sa is separated in the Pada text, though the privative pcl. a is not. prá . . . ṛcāse: dat. inf. from arc praise (see p. 192, b 1; cp. p. 468, notes 2 and 8). návāni: the seers often emphasize the importance of new prayers. brāhma: n. pl.; see 90, p. 67 (bottom) and note 4. juṣṣan: 8. pl. sb. pf. of juṣ (140, 1).

- ७ इयं देव पुरोहितयुवभ्यां इयम् । देवा । पुरःहितिः । युवभ्याम् ।
 युक्षु मित्रावरुणाकारि । युक्षु । मित्रावरुणौ । आकारि ।
 विश्वानि दुर्गा पिपृतं तिरो नो विश्वानि । दुःखा । पिपृतम् । तिरोः । नः ।
 यूयं पात स्वस्तिभिः सदा नः । यूयम् । पात । स्वस्तिभिः । सदा । नः ।

- 7 iyām, devā, purōhitir yuvā- This priestly service, O gods, has
 bhyām been rendered to you two at sacri-
 yajñeṣu, Mitrā-Varuṇāv, akāri; fices, O Mitra-Varuṇa. Take us
 viśvāni durgā pipṛtam tiró no. across all hardships. Do ye protect
 yūyām pāta svastibhiḥ sādā us evermore with blessings.
 naḥ.

This final stanza is a repetition of the final stanza of the preceding hymn (vii. 60); d is the refrain characteristic of the hymns of the Vasiṣṭha family, concluding three-fourths of the hymns of the seventh Maṇḍala.

deva: voc. du., shortened for devā (cp. Varuṇa in 1 a) as restored in the Pada text. yuvābhyām: note the difference between this form and yūvabhyām, dat. du. of yūvan youth. Mitrā-Varuṇau: note that in the older parts of the RV. the du. ending au occurs

only within a Pada before vowels, in the Sandhi form of *āv. akāri*: ps. ao. of *kṛ do*. *pīpṛtam*: 2. du. ipv. pr. of *pṛ put across*. *yūyām*: pl., scil. *devās*, because the line is a general refrain addressed to the gods, not to Mitra-Varuṇa.

SŪRYA

Some ten hymns are addressed to Sūrya. Since the name designates the orb of the sun as well as the god, Sūrya is the most concrete of the solar deities, his connexion with the luminary always being present to the mind of the seers. The eye of Sūrya is several times mentioned; but Sūrya himself is also often called the eye of Mitra and Varuṇa, as well as of Agni and of the gods. He is far-seeing, all-seeing, the spy of the whole world; he beholds all beings, and the good and bad deeds of mortals. He arouses men to perform their activities. He is the soul or guardian of all that moves or is stationary. His car is drawn by one steed called *etaśā*, or by seven swift mares called *hārit bays*.

The Dawn or Dawns reveal or produce Sūrya; he shines from the lap of the Dawns; but Dawn is also sometimes Sūrya's wife. He also bears the metronymic *Āditya* or *Āditeya*, son of the goddess *Aditi*. His father is *Dyaus* or Heaven. The gods raised him who had been hidden in the ocean, and they placed him in the sky; various individual gods, too, are said to have produced Sūrya or raised him to heaven.

Sūrya is in various passages conceived as a bird traversing space; he is a ruddy bird that flies; or he is a flying eagle. He is also called a mottled bull, or a white and brilliant steed brought by Dawn. Occasionally he is described as an inanimate object: he is a gem of the sky, or a variegated stone set in the midst of heaven. He is a brilliant weapon (*śyudha*) which Mitra-Varuṇa conceal with cloud and rain, or their felly (*pavī*), or a brilliant car placed by them in heaven. Sūrya is also sometimes spoken of as a wheel (*cakrā*), though otherwise the wheel of Sūrya is mentioned. Sūrya shines for all the world, for men and gods. He dispels the darkness, which he rolls up like a skin, or which his rays throw off like a skin into the waters. He measures the days and prolongs life. He drives away sickness, disease, and evil dreams. All creatures depend on him, and the epithet 'all-creating' (*viśvā-karman*) is once applied to him. By his greatness he is the divine priest (*asurya purōhita*) of the gods. At his rising he is besought to declare men sinless to Mitra-Varuṇa and to other gods.

The name *Sūrya* is a derivative of *svār light*, and cognate with the Avestic *hware sun*, which has swift horses and is the eye of Ahura Mazda.

vii. 63. Metre : Tristubh.

१ उदेति सुमनी विश्वचक्षाः
साधारणः सूर्यो मानुषायाम् ।
अनुमिच्छन् वरस्य देवम्
धर्मेव यः समन्विततमोसि ॥

उत् । कं इति । एति । सुऽमगः । विन्चऽ
 वंवाः ।
 साधारणः । सूर्यः । मानुषायाम् ।
 वसुः । मित्रस्तं । वरुणस्तं । देवः ।
 वर्मऽइव । यः । समऽअविब्यक्तं । तमांसि ॥

1 úd u eti subhāgo víśvacakṣaḥ
 śādhāraṇaḥ Śūrio mānuṣaṇām,
 cākṣur Mitrāsya Vāruṇasya
 devás,
 cārmeva yáḥ samāvivyak tá-
 mñāmsi.

*Up rises the genial all-seeing
Sun, common to all men, the eye
of Mitra and Varuṇa, the god who
rolled up the darkness like a
skin.*

vīśvācākṣas : cp. **urucākṣas** in 4 a ; on the accentuation of these two words cp. p. 454, 10 and p. 455, 10 ca. **cākṣus** : cp. vii. 61, 1. **saṁ-āvivyak** : 3. s. ipf. of **vyac** extend. **cārma iva** : cp. iv. 13, 4, **raśmāyaḥ Sūriasya cārmevāvādhus tāmo apsū antāḥ** *the rays of the sun have deposited the darkness like a skin within the waters.*

२ उद्देति प्रसवीता जनाणां
महाङ्केतुरर्णवः सूर्यस्य ।
समानं चक्रं पर्याविवृत्सन्
यदेतशी वहति ध्रुवं युक्तः ॥

उत् । कं इति । एति । प्रऽसविता । अर्ण-
नाम् ।
महात् । केतुः । अर्णवः । सूर्यस्य ।
समागं । चक्रम् । परिऽआविवृत्सन् ।
यत् । एतश्च । वहति । धुऽसु । युक्तः ।

2 úd u eti prasavitā jánānām
mahān ketúr arṇavāḥ sūriasya,
samānām cakrām pariāvivṛtsan,
yad ītaśo váhati dhūrsú yuktāḥ.

*Up rises the rouser of the people,
the great waving banner of the Sun,
desiring to revolve hither the uni-
form wheel, which Etasá, yoked to
the pole, draws.*

prasavitā : with metrically lengthened *i* (cp. p. 440, 4) for **prasavitā** as restored by the Padapāṭha; cp. 4 c, **jānāḥ Sūryeṇa prāsūtāḥ**. **samānām** : *uniform*, with reference to the regularity of the sun's course. **cakrām** : a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of. **paryāvivṛtsan** : ds. of **vṛt** *turn*; cp. p. 462, 13 a. **Ētaśās** : as the name of the sun's steed, is several times mentioned; but Sūrya is also often said to be drawn by seven steeds; cp. i. 164, 2, **saptā yujjanti rātham ékacakram, éko áśvo vahati saptánāmā** *seven yoke the one-wheeled car, one steed with seven names draws it*. **dhūrṣú** : the loc. pl. as well as the s. of this word is used in this way.

३ विभार्जमान उषसांमुपस्थाद् विभार्जमानः । उषसाम् । उपऽस्थात् ।
 रेभेर्देव्यनुमद्यमानः । रेभेः । उत् । एति । अनुमद्यमानः ।
 एष मे देवः सविता चकृद् एषः । मे । देवः । सविता । चकृद् ।
 यः समानं न प्रमिनाति धाम ॥ यः । समानम् । न । प्रमिनाति । धाम ॥

३ vibhrajamāna uṣāsām upāsthād *Shining forth he rises from the*
 rebhāir ūd eti anumadyāmāṇaḥ. *lap of the dawns, greeted with*
 eṣā me devāḥ Savitā cachanda, *gladness by singers. He has seemed*
 yāḥ samānām ná pramināti dhā- *to me god Savitr who infringes not*
 ma. *the uniform law.*

cachanda : here the more concrete god Sūrya is approximated to Savitr (i. 35), who is in several passages spoken of as observing fixed laws. In this hymn Sūrya is also referred to with terms (**prasavitā, prāsūtāḥ**) specially applicable to Savitr. **ná pramināti** : cp. what is said of Dawn in i. 123, 9, **ṛtāsya ná mināti dhāma** *she infringes not the law of Order*.

४ दिवो वृक्ष उर्वचचा उदेति दिवः । वृक्षः । उर्वचचाः । उत् । एति ।
 दूरेर्चर्यस्तरिर्धाजमानः । दूरेर्चर्यः । तरिः । धार्जमानः ।
 नूनं जनाः सूर्येण प्रसृता नूनम् । जनाः । सूर्येण । प्रसृताः ।
 अयस्तीनि ह्यवत्तपांसि ॥ अयन् । अतीनि । ह्यवत्त । अपांसि ॥

- 4 divó rukmá urnoákṣā úd eti, *The golden gem of the sky, far-*
 dūrēarthas tarāṇir bhrāja- *seeing rises, whose goal is distant,*
 mānaḥ. *speeding onward, shining. Now*
 nūnāṃ jānāḥ Sūriṇa prāsūtā *may men, aroused by the Sun,*
 áyann áarthāni, kṛṇāvann á- *attain their goals and perform their*
 pāṃsi. *labours.*

divó rukmāḥ : cp. vi. 51, 1, rukmó ná divá údītā vy ádyaut
like a golden gem of the sky he has shone forth at sunrise; and
 v. 47, 3, mádhya divó níhitaḥ pśnir ásmā *the variegated stone*
set in the middle of the sky. dūrēarthas : Surya has far to travel
 before he reaches sunset. áyan : 3. pl. pr. sb. of i go. áarthāni :
 note that this word is always n. in the RV. except in two hymns
 of the tenth book, in which it is m. kṛṇāvan : 3. pl. pr. sh. of kṛ
 do ; accented because beginning a new sentence (p. 465, 18 a).

- ५ यवा चक्रुर्मृता गातुमक्षी यच । चक्रुः । अमृताः । गातुम् । अक्षी ।
 क्षेनो न दीयन्नन्वेति पाथः । क्षेनः । न । दीयन् । अन् । एति । पाथः ।
 प्रति वां सूर उदिति विधेम प्रति । वाम् । सूरै । उत इति । विधेम ।
 नमोभिर्मिवावहणोत ह्वीः ॥ नमः । मिः । मिवावहणा । उत । ह्वीः ॥

- 5 yātrā cakrúr amṛtā gātúm *Where the immortals have made*
 asmai, *a way for him, like a flying eagle*
 áyenó ná díyaun ánu eti pá- *he follows his path. To you two,*
 thaḥ. *when the sun has risen, we would*
 práti vāṃ, sūra údite, vidhema *pay worship with adorations, O*
 námobhir Mitrā-Varuṇotá ha- *Mitra-Varuna, and with offerings.*
 vyáñḥ.

yātrā : the final vowel metrically lengthened. amṛtās : various
 gods, as Varuṇa, Mitra, and Aryaman (vii. 60, 4), are said to have
 made paths for the sun. práti to be taken with vidhema. sūra
 údite : loc. abs. (205 b).

- ६ नू मिचो वर्यो अर्यमा नत् नु । मिचः । वर्यः । अर्यमा । नः ।
 ऋने तोवाय वरिवो दधनु । ऋने । तोवाय । वरिवः । दधनु ।

सुगा नो विश्वा सुपथानि सन्तु सुगा । नः । विश्वा । सुपथानि । सन्तु ।
 धूयं पात स्वस्तिभिः सदा नः ॥ धूयम् । पात । स्वस्तिभिः । सदा । नः ॥

- 6 *nū* Mitró Váruṇō Aryamā nas *Now may Mitra, Varuna, and*
tmāne tokāya vārivo dadhantu : Aryaman grant wide space to us
sugā no víśvā supáthāni santu. ourselves and to our offspring.
yūyām pāta suastibhiḥ sādā Let all our paths be fair and easy
naḥ. to traverse. Do ye protect us ever-
more with blessings.

nū: to be pronounced with a slur as equivalent to two syllables (—, cp. p. 437 a 8); only *nū* occurs as the first word of a sentence, never *nú* (p. 238); the Pada text always has *nū*. *tmāne*: this word (cp. 90, 2, p. 69) is often used in the sense of *self*, while *ātman* is only just beginning to be thus used in the RV. (115 b a) and later supplants *tanū* *body* altogether. *dadhantu*: 3. pl. pr. according to the a conj. (p. 144, B 3 β) instead of *dadhātu*. *sugā*: lit. *may all (paths) be easy to travel and easy to traverse*. This final stanza is a repetition of the final stanza of the preceding hymn (vii. 62). On d see note on vii. 61, 6.

AŚVÍNĀ

These two deities are the most prominent gods after Indra, Agni, and Soma, being invoked in more than fifty entire hymns and in parts of several others. Though their name (*aśv*-in *horseman*) is purely Indian, and though they undoubtedly belong to the group of the deities of light, the phenomenon which they represent is uncertain, because in all probability their origin is to be sought in a very early pre-Vedic age.

They are twins and inseparable, though two or three passages suggest that they may at one time have been regarded as distinct. They are young and yet ancient. They are bright, lords of lustre, of golden brilliancy, beautiful, and adorned with lotus-garlands. They are the only gods called golden-pathed (*hiraṇya-vartani*). They are strong and agile, fleet as thought or as an eagle. They possess profound wisdom and occult power. Their two most distinctive and frequent epithets are *daśrá* *wonderous* and *násatya* *true*.

They are more closely associated with honey (*mádhu*) than any of the other gods. They desire honey and are drinkers of it. They have a skin

filled with honey; they poured out a hundred jars of honey. They have a honey-goad; and their car is honey-hued and honey-bearing. They give honey to the bee and are compared with bees. They are, however, also fond of Soma, being invited to drink it with Uṣas and Sūrya. Their car is sunlike and, together with all its parts, golden. It is threefold and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the Ṛbhus. It is drawn by horses, more commonly by birds or winged steeds; sometimes by one or more buffaloes, or by a single ass (rāsabha). It passes over the five countries; it moves around the sky; it traverses heaven and earth in one day; it goes round the sun in the distance. Their revolving course (vartia), a term almost exclusively applicable to them, is often mentioned. They come from heaven, air, and earth, or from the ocean; they abide in the sea of heaven, but sometimes their locality is referred to as unknown. The time of their appearance is between dawn and sunrise: when darkness stands among the ruddy cows; Uṣas awakens them; they follow after her in their car; at its yoking Uṣas is born. They yoke their car to descend to earth and receive the offerings of worshippers. They come not only in the morning, but also at noon and sunset. They dispel darkness and chase away evil spirits.

The Āsvins are children of Heaven; but they are also once said to be the twin sons of Vivasvant and Tvastṛ's daughter Saranyú (probably the rising Sun and Dawn). Pūṣan is once said to be their son; and Dawn seems to be meant by their sister. They are often associated with the Sun conceived as a female called either Sūryā or more commonly the daughter of Sūrya. They are Sūryā's two husbands whom she chose and whose car she mounts. Sūryā's companionship on their car is indeed characteristic. Hence in the wedding hymn (x. 85) the Āsvins are invoked to conduct the bride home on their car, and they (with other gods) are besought to bestow fertility on her.

The Āsvins are typically succouring divinities. They are the speediest deliverers from distress in general. The various rescues they effect are of a peaceful kind, not deliverance from the dangers of battle. They are characteristically divine physicians, healing diseases with their remedies, restoring sight, curing the sick and the maimed. Several legends are mentioned about those whom they restored to youth, cured of various physical defects, or befriended in other ways. The name oftenest mentioned is that of Bhujyu, whom they saved from the ocean in a ship.

The physical basis of the Āsvins has been a puzzle from the time of the earliest interpreters before Yāska, who offered various explanations, while modern scholars also have suggested several theories. The two most probable are that the Āsvins represented either the morning twilight, as

half light and half dark, or the morning and the evening star. It is probable that the Āsvins date from the Indo-European period. The two horsemen, sons of Dyaus, who drive across the heaven with their steeds, and who have a sister, are parallel to the two famous horsemen of Greek mythology, sons of Zeus, brothers of Helena; and to the two Lettic God's sons who come riding on their steeds to woo the daughter of the Sun. In the Lettic myth the morning star comes to look at the daughter of the Sun. As the two Āsvins wed the one Sūryā, so the two Lettic God's sons wed the one daughter of the Sun; the latter also (like the Dioskouroi and the Āsvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.

vii. 71. Metre : Triṣṭubh.

१ अप॒ स्वसु॑र॒वसो॑ न॒गिर्ज॑हीति	अप॑ । स्वसुः । उ॒वसः । नक् । जि॒हीति॑ ।
रि॒प॒क्तिं कृ॒ष्णीर॑रु॒षाय॑ प॒न्थाम् ।	रि॒प॒क्तिं । कृ॒ष्णीः । अ॒रु॒षाय॑ । प॒न्थाम् ।
अ॒श्वा॒मघा॑ गो॒मघा॑ वा॒ ऊ॒वेम॑	अ॒श्वा॒मघा॑ । गो॒मघा॑ । वा॒म् । ऊ॒वेम॑ ।
दिवा॑ न॒क्तं श॒र॒म॒स्रवु॑योतम् ॥	दिवा॑ । न॒क्तम् । श॒र॒म् । अ॒स्रत् । यु॒योत॑म् ॥

1 āpa svāsaur Uśāso Nág jihīte :	Night departs from her sister
ripākti kṛṣṇīr aruṣāya pānthām.	Dawn. The black one yields a
āśvāmaghā, gōmaghā, vām hu-	path to the ruddy (sun). O ye that
vema :	are rich in horses, rich in cows,
dīvā nāktam śārum asmād yu-	on you two we would call : by day
yotam.	and night ward off the arrow
	from us.

Nāk (N. of nās) : this word occurs here only. āpa jihīte : 8. a. Ā. from 2. hā. Uśāsas : abl., with which svāsaur agrees. Night and Dawn are often called sisters, e. g. svāsā svāre jyāyasyai yōnim āraik the (one) sister has yielded her place to her greater sister (i. 124, 8); and their names are often joined as a dual divinity, nāktośāsā. The hymn opens thus because the Āsvins are deities of the early dawn. kṛṣṇī (dec., p. 87) : night ; cp. i. 118, 2, svetyā āgād āraig u kṛṣṇā śādanāni asyāḥ the bright one has come ; the black one has yielded her abodes to her. ripākti : 8. a. pr. of ric leave. aruṣāya : to the sun ; cp. i. 118, 16, āraik pānthām yātave sūryāya she has

yielded a path for the sun to go. pānthām: on the dec. see 97, 2 a. gómaghā: on the accentuation of this second voc., see p. 465, 18 a. śárum: *the arrow* of death and disease; for the Āsvins are characteristically healers and rescuers. asmád: p. 104. yuyotam: 2. du. of *yu separate*, for yuyutam; cp. 2 c and note on ii. 33, 1 b.

- १ उपायातं दाशुषे मर्त्याय
रथेन वाममश्विना वहन्ता ।
युयुतमश्मदनिराममीवां
दिवा नक्तं माध्वी चासीथां नः ॥
- उप॒ऽआया॑तम् । दा॒शुषे॑ । मर्त्या॑य ।
रथे॑न । वा॒मम् । अ॒श्विना॑ । वह॑न्ता ।
युयु॑तम् । अ॒श्मत् । अ॒निराम॑ । अमी॑वाम् ।
दिवा॑ । न॒क्तम् । मा॒ध्वी । र॒तिः । चासी॑थाम् ।
नः ॥

- 2 upāyātam dāśúṣe mártiāya
ráthena vāmám, Ásvinā, váh-
antā.
yuyutám asmád ánirām ámī-
vām:
divā naktám, mādhwī, trāsī-
thām nah.
- Come hither to the aid of the
pious mortal, bringing wealth on
your car, O Āsvins. Wurd off
from us languor and disease:
day and night, O lovers of honey,
may you protect us.*

upa-á-yātam: 2. du. ipv. of yā go; on the accent see p. 469, 20 A a a. mādhwī: an epithet peculiar to the Āsvins. trāsīthām: 2. du. Ā. s so. op. of trā protect (143, 4); irregularly accented as if beginning a new sentence.

- ३ आ वां रथमवमस्यां जुष्टौ
सुखायवो वृषणो वर्तयन्तु ।
स्वूमगमस्मि मृतयुग्मिरश्चि
आश्विना वसुमनं वहेयाम् ॥
- आ । वा॒म् । रथ॑म् । अ॒वम॑स्याम् । वि
जु॒ष्टौ ।
सु॒ख॒ऽअ॒यवः॑ । वृ॒षणः॑ । वर्त॑यन्तु ।
स्वू॒म॒ऽगम॑स्मि । अ॒मृत॑युग्मिः । अ॒श्चिः॑ ।
आ । अ॒श्विना॑ । वसु॑मनम् । वह॑ेयाम् ॥

- 3 á vām rátham avamásyām víu-
ṣṭau
sumnāyávo vṛṣaṇo vartayantu.
- Let your kindly stallions whirl
hither your car at (this) latest day-
break. Do ye, O Āsvins, bring us*

syūmagabhas-tim ṛtayūgbhir áś- *that is drawn with thongs with your*
 vair, *horses yoked in due time, hither,*
 á, Aśvinā, vāsumantaṃ vahethām. *laden with wealth.*

avamāsyām: prn. adj. (120 c 1). sumnāyāvas: the vowel is
 metricaly lengthened in the second syllable, but, when this word
 occupies another position in the Pāda, the short vowel remains.

४ यो वां रथो नृपती अस्ति वोऽह्ना यः । वाम् । रथः । नृपती इति नृपती ।
 त्रिवन्दुरो वसुमौ उसयामा । अस्ति । वोऽह्ना ।
 आ न एना नासत्याप यातम् त्रिवन्दुरः । वसुमान् । उसयामा ।
 अमि यद् विश्वप्स्यो जिगाति ॥ आ । नः । एना । नासत्या । उप । यातम् ।
 अमि । यत् । वाम् । विश्वप्स्यः । जि-
 गाति ॥

4 yó vām rátho, nṛpatī, ásti *The car, O lords of men, that is*
 volhá, *your vehicle, three-seated, filled with*
 trivandhuró vāsumāñ usrá- *riches, faring at daybreak, with that*
 yāmā, *come hither to us, Nāsatyas, in*
 á na ená, Nāsatyā, úpa yātam, *order that, laden with all food, for*
 abhí yád vām viśvápsnio jīgāti. *you it may approach us.*

trivandhurás: accent, p. 455 ca. vāsumān: Sandhi, 89. á
 úpa yātam: p. 468, 20 a; cp. note on upayātam in 2 a. ená:
 p. 108. yád: p. 857. vām: ethical dat. viśvápsnyas: the
 meaning of this word being doubtful, the sense of the whole Pāda
 remains uncertain. jīgāti 3. s. sb. of gā go, indistinguishable from
 the ind.

५ युवं अवागं वरसोऽमुसुक्तं युवम् । अवागम् । वरसः । अमुसुक्तम् ।
 नि पेदवं कृद्गुरागुमसम् । नि । पेदवं । कृद्गुः । आगुम् । अमम् ।
 निरंहससमसः सार्तमचिं निः । अंहसः । तमसः । सार्तम् । अचिम् ।
 नि जाङ्गवं शिचिरे धातमनः ॥ नि । जाङ्गवम् । शिचिरे । धातम् । अन्-
 रिति ॥

5 yuvám Cyávānam jaráso 'mu-	<i>Ye two released Cyavana from</i>
muktaṃ,	<i>old age, ye brought a swift horse</i>
ní Pedáva ūhathur áśúm áś-	<i>to Pedu; ye rescued Atri from</i>
vam;	<i>distress and darkness; ye placed</i>
nír ámhasas támasaḥ spartam	<i>Jāhuṣa in freedom.</i>
Átrip,	
ní Jāhuṣám áithiré dhātam	
antāḥ.	

yuvám: note that this is the nom., yuvān being the acc.: p. 105. Cyávāna is several times mentioned as having been rejuvenated by the Ásvins. jaráśas: abl. (p. 316 b). amumuktaṃ: ppf. of muc (140, 6, p. 158). ní ūhathur: 2. du. pf. of vah. Pedáve: Pedu is several times mentioned as having received a swift, white, serpent-killing steed from the Ásvins. niḥ spartam: 2. du. root ao. of spr (cp. 148, 1 a). The ao. in c and d is irregularly used in a narrative sense. ní dhātam: 2. du. root ao. of dhā. In i. 116, 20 it is said of the Ásvins: 'ye carried away at night Jāhuṣa who was encompassed on all sides'.

६ इयं मनीषा इयमंश्चिना गीर्	इयम् । मनीषा । इयम् । अश्चिना । गीः ।
इमां सुवृक्तिं वृषणा जुषेधाम् ।	इमाम् । सुऽवृक्तिम् । वृषणा । जुषेधाम् ।
इमा ब्रह्माणि युवयूयंमन	इमा । ब्रह्माणि । युवऽयूनि । अगमन् ।
यूयं पात स्वस्तिभिः सदा नः ॥	यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

6 iyám manīṣā, iyám, Ásvinā, gīr.	<i>This is my thought, this, O</i>
imám suvṛktīm, vṛṣaṇā, juṣe-	<i>Ásvins, my song. Accept gladly</i>
thām.	<i>this song of praise, ye mighty ones.</i>
imā brāhmāṇi yuvayūni agman.	<i>These prayers have gone addressed</i>
yūyám pāta suastibhiḥ sádā	<i>to you. Do ye protect us evermore</i>
naḥ.	<i>with blessings.</i>

manīṣā: this is one of the four passages in which the nom. of the der. & dec. does not contract with a following vowel in the Samhitā text, here owing to its preceding the caesura (cp. note on v. 11, 5 b).

gīr: 82. agman: ṡ. pl. root ao. of gam (148, 1 e). This stanza is a repetition of the last stanza of the preceding hymn (vii. 70), which also is addressed to the Āśvins. On d see note on vii. 61, 6.

VĀRUṆA

Beside Indra (ii. 12) Varuṇa is the greatest of the gods of the RV., though the number of the hymns in which he is celebrated alone (apart from Mitra) is small, numbering hardly a dozen.

His face, eye, arms, hands, and feet are mentioned. He moves his arms, walks, drives, sits, eats, and drinks. His eye with which he observes mankind is the sun. He is far-sighted and thousand-eyed. He treads down wiles with shining foot. He sits on the strewn grass at the sacrifice. He wears a golden mantle and puts on a shining robe. His car, which is often mentioned, shines like the sun, and is drawn by well-yoked steeds. Varuṇa sits in his mansions looking on all deeds. The Fathers behold him in the highest heaven. The spies of Varuṇa are sometimes referred to: they sit down around him; they observe the two worlds; they stimulate prayer. By the golden-winged messenger of Varuṇa the sun is meant. Varuṇa is often called a king, but especially a universal monarch (*samrāj*). The attribute of sovereignty (*kṣatrá*) and the term *ásura* are predominantly applicable to him. His divine dominion is often alluded to by the word *māyā occult power*; the epithet *māyín crafty* is accordingly used chiefly of him.

Varuṇa is mainly lauded as upholder of physical and moral order. He is a great lord of the laws of nature. He established heaven and earth, and by his law heaven and earth are held apart. He made the golden ewing (the sun) to shine in heaven; he has made a wide path for the sun: he placed fire in the waters, the sun in the sky, Soma on the rock. The wind which resounds through the air is Varuṇa's breath. By his ordinances the moon shining brightly moves at night, and the stars placed up on high are seen at night, but disappear by day. Thus Varuṇa is lord of light both by day and by night. He is also a regulator of the waters. He caused the rivers to flow; by his occult power they pour swiftly into the ocean without filling it. It is, however, with the aerial waters that he is usually connected. Thus he makes the inverted cask (the cloud) to pour its waters on heaven, earth, and air, and to moisten the ground.

Varuṇa's ordinances being constantly said to be fixed, he is pre-eminently called *dṛtāvratā whose laws are established*. The gods themselves follow his ordinances. His power is so great that neither the birds as they fly nor the rivers as they flow can reach the limits of his dominion. He embraces

the universe, and the abodes of all beings. He is all-knowing, and his omniscience is typical. He knows the flight of the birds in the sky, the path of the ships in the ocean, the course of the far-travelling wind beholding all the secret things that have been or shall be done, he witnesses men's truth and falsehood. No creature can even wink without his knowledge.

As a moral governor Varuṇa stands far above any other deity. His wrath is aroused by sin, the infringement of his ordinances, which he severely punishes. The fetters (pāśās) with which he binds sinners are often mentioned, and are characteristic of him. On the other hand, Varuṇa is gracious to the penitent. He removes sin as if untying a rope. He releases even from the sin committed by men's fathers. He spares him who daily transgresses his laws when a suppliant, and is gracious to those who have broken his laws by thoughtlessness. There is in fact no hymn to Varuṇa in which the prayer for forgiveness of guilt does not occur. Varuṇa is on a footing of friendship with his worshipper, who communes with him in his celestial abode, and sometimes sees him with the mental eye. The righteous hope to behold in the next world Varuṇa and Yama, the two kings who reign in bliss.

The original conception of Varuṇa seems to have been the encompassing sky. It has, however, become obscured, because it dates from an earlier age. For it goes back to the Indo-Iranian period at least, since the Ahura Mazda (the wise spirit) of the Avesta agrees with the Asura Varuṇa in character, though not in name. It may even be older still; for the name Varuṇa is perhaps identical with the Greek οὐρανός *sky*. In any case, the word appears to be derived from the root वृ *cover* or *encompass*.

vii. 86. Metre: Triṣṭubh.

१ धीरा त्वंख महिना जनुंवि	धीरा । तु । ख । महिना । जनुंवि ।
वि यस्तस्य रोदसी चिदुर्वी ।	वि । यः । तस्य । रोदसी इति । चित् ।
प्र नाकमृध्वं नुगुदे बृहन्तं	उर्वी इति ।
द्विता नर्चचं प्रचर्चत मूमं ।	प्र । नाकम् । ऋध्वम् । नुगुदे । बृहन्तम् ।
	द्विता । नर्चचम् । प्रचर्चत । च । मूमं ।

1 dhīrā tú asya mahinā janūṃsi, *Intelligent indeed are the genera-*
 vi yās tastāmbha ródasī cid *tions by the might of him who has*
 urvī. *propped asunder even the two wide*

prá nákam ṛṣvám nunude brh- *worlds. He has pushed away the*
 ántam, *high, lofty firmament and the day-*
 dvitá nákṣatram; papráthac ca *star as well; and he spread out*
 bhúma. *the earth.*

dhírā: cp. 7 c, áceta^yad acítah; and vii. 60, 6, acetásam cio
 citayanti dáksaiḥ *they with their skill make even the unthinking think.*
 asya = Varuṇasya. mahiná = mahimná (see 90, 2, p. 69). Varuṇa
 (as well as other gods) is several times said to hold apart heaven and
 earth (e. g. vi. 70, 1), which were supposed to have originally been
 united. prá nunude: pushed away from the earth; cp. vii. 99, 2
 of Viṣṇu: úd astabhⁿnā nákam ṛṣvám brhántam *thou didst prop up*
the high lofty firmament. nákam: means the *vault of heaven*; there
 is nothing to show that it ever has the sense of *sun* which Sayana
 gives it here. Sayana also makes the verb nunude, though unaccented,
 depend on the relative in b; c is, however, equivalent to a relative
 clause (cp. ii. 12, 5 b. 8 d). ná^kṣatram: in the sing. this word
 regularly refers to the sun, in the pl. to the stars. Varuṇa and other
 gods are often said to have raised the sun to, or to have placed it
 in, heaven. dvitá: *doubly* to be taken with nunude; that is, he
 raised up from the earth both the vault of heaven and the sun.
 papráthac: ppf. of prath (140, 6); accented because it begins a
 new sentence. bhúma: note the difference between bhūman n.
earth and bhūmán m. *multitude* (p. 259).

१ उत स्वया तन्वाऽसं वदे तत् । उत । स्वया । तन्वा । सम । वदे । तत् ।
 कदा न्वर्षवर्षणे सुवानि । कदा । नु । अन्तः । वर्षणे । सुवानि ।
 किं मे हव्यमह्वानो जुषेत । किम् । मे । हव्यम् । अह्वानः । जुषेत ।
 कदा मृळीकं सुमना अभि ख्यम् ॥ कदा । मृळीकम् । सुमनाः । अभि ।
 ख्यम् ॥

2 utá sváyā tanuā sām vade tát : *And I converse thus with myself:*
 kadā nú antár Varuṇe bhu- *'when, pray, shall I be in com-*
 vāni ? *munion with Varuṇa? What obla-*
 kīṃ me havyám áhrṇāno juṣeta? *tion of mine would he, free from*
 kadā mṛṇíkām sumánā abhī *wrath, enjoy? When shall I, of*
 khyam ? *good cheer, perceive his mercy ?'*

sváyā tanvā: *with my own body = with myself* (cp. p. 450, 2b).
 nv āntár; *loc. cit.* Note that when a final original r appears in the
 Samhitā text, it is represented by Visarjanīya only in the Pada text;
 on the other hand, antāḥ in vii. 71, 5 appears as antár iti; *within*
Varuṇa = united with Varuṇa. bhuvāni: 1. s. sb. root ao. of bhū *be*.
 khyam: 1. s. inj. & ao. of khyā.

३ पृच्छे तदेनो वक्ष्य दिदृक्षु- पृच्छे । तत् । एनः । वक्ष्य । दिदृक्षु ।
 पो एमि चिकितुषो विपृच्छम् । उपो इति । एमि । चिकितुषः । विपृच्छम् ।
 समानमिमे कवयश्चिदाङ्ग- समानम् । इत् । मे । कवयः । चित् । आङ्गः ।
 अयं ह तुभ्यं वक्ष्यो ह्यीति ॥ अयम् । ह । तुभ्यम् । वक्ष्यः । ह्यीति ॥

३ prāché tād éno, Varuṇa, di- I ask about that sin, O Varuṇa,
 dīkṣu; with a desire to find out; I ap-
 úpo emi cikitúṣo vipřcham; proach the wise in order to ask;
 samānām in me kaváyāś cid the sages say one and the same
 āhur: thing to me: 'this Varuṇa is wroth
 ayām ha túbhyam Váruṇo hř- with thee.'
 nīte.

prāché: 1. s. pr. ind. \bar{A} . of prach *ask*. didīkṣu is a difficulty:
 it has been explained as L. pl. of a supposed word didīś, a very
 improbable formation = *among those who see*; also as N. s. of a *da*.
 adj. didīkṣu, with wrong accent (p. 461 f) and wrong Sandhi, for
 didīkṣur (úpo) = *desirous of seeing* (i. e. *finding out*). It is probably
 best, following the Padapāṭha, to take the word as n. of the *da*. adj.
 used adverbially (with adv. shift of accent) = *with a desire to see*, i. e.
find out. úpo = úpa u (24). cikitúṣas: A. pl. of the pf. pt. of cit
perceive. vi-řcham acc. inf. (167, 2a). hřnīte: 8. s. pr. \bar{A} . of hř
be angry; w dat. (200 l).

४ किमान् आस वक्ष्य ज्येष्ठ- किम् । आनः । आस । वक्ष्य । ज्येष्ठम् ।
 यत्कितारं विषांसि सखायम् । यत् । कितारम् । विषांसि । सखायम् ।

प्र तस्यै वोचो दूळम सधाचो प्र। तत्। मे। वोचः। दुः। दुम्। सधाऽवः।
 ऽव त्वानिना नमसा तुर इयाम् ॥ अव। त्वा। चनिनाः। नमसा। तुरः।
 इयाम् ॥

4 *kīm āga āsa, Varuṇa, jyēṣṭham* *What has been that chief sin,*
yāt stotāraṃ jīghāṃsasi sākḥā- *O Varuṇa, that thou desirest to*
yam? *slay thy praiser, a friend? Pro-*
prā tām me voco, dūlabha sva- *claim that to me, thou that art hard*
dhāvo: *to deceive, self-dependent one: thee*
āva tvānenā nāmasā turāḥ iyām. *would I, free from sin, eagerly*
appease with adoration.

jyēṣṭham = *jyāṣṭham*, to be pronounced as a trisyllable (15, 1 *f*).
yāt: that as a c.j. (p. 242). *jīghāṃsasi*: ds. of *han* *slay*. *prā* vocas:
 inj. ao. of *vac* *say*. *dūlabha*: 49 c. *turāḥ iyām* = *turāḥ iyām* (op.
 of *i go*), to be pronounced, with irr. secondary contraction (cp. 22 a;
 48 a), as *turēyām*. *āva* to be taken with *iyām* (cp. 5 a-c).

५ अव द्रुग्धानि पित्र्या दृजा नो अव। द्रुग्धानि। पित्र्या। दृज। नः।
 ऽव या वयं चक्षमा तनूभिः। अव। या। वयम्। चक्षमा। तनूभिः।
 अव राजन्यश्रुतुपं न तायुं अव। राजन्। पश्रुतुपम्। न। तायुम्।
 दृजा वत्सं न दास्यो वसिष्ठम् ॥ दृज। वत्सम्। न। दास्यः। वसिष्ठम् ॥

6 *āva drugdhāni pītriā sṛjā no,* *Set us free from the misdeeds*
āva yā vayāṃ cakṣmā tanū- *of our fathers, from those that we*
bhiḥ. *have committed by ourselves. Re-*
āva, rājan, paśutīpam nā tā- *lease Vasiṣṭha, O King, like a*
yūm, *cattle-stealing thief, like a calf from*
sṛjā, vatsām nā dāmyāno, Vāsi- *a rope.*
ṣṭham.

āva sṛjā (metrically lengthened final, also in d): note the different
 construction in a: acc. of object and dat. of prs.; and in c d: acc. of
 pra. and abl. of that from which V. is set free. *drugdhāni*: pp.

of *druh*. *cakṛmā*: metrical lengthening of final vowel *tantūbhus*: in the sense of a ref. prn. *avā sṛjā*: i.e. from sin *tāyūm*. as one releases (after he has expiated his crime) a thief who has been bound; cp. viii. 67, 14: *té ná, Ādityāso, mumócata stenám baddhám iva* as such set us free, O Ādityas, like a thief who is bound. *dāmnas*: distinguish *dāman* n. bond and *dāman* n. act of giving from *dāmān* m. *giver* and *gift*,

६ न स खो दक्षो वरुण धृतिः सा	न।सः।खः।दक्षः।वरुण।धृतिः।सा।
सुरा मनुर्विभीदको अचित्तिः।	सुरा।मनुः।वि॒भोद॑कः।अचित्तिः।
अस्ति ज्ञायाम्कनीयस उपरि	अस्ति।ज्ञायान्।कनीयसः।उप॒रि॒।
स्वप्नश्चेदनुतस्य प्रयोता॥	स्वप्नः।च॒न।इत्।अनु॑तस्य।प्र॒यो॒ता॥

6 ná sá avó dākṣo, Varuṇa, dhṛu-
tiḥ sâ :
sūrā manyūr vibhīdako ācittih;
āsti jyāyān kāniyasa upārē;
evāpnas canéd āṇṭasya pra-
yotā.

*It was not my own intent, O
Varuṇa, it was seduction: liquor,
anger, dice, thoughtlessness; the
elder is in the offence of the younger;
not even sleep is the warder off of
wrong.*

The general meaning of this stanza is clear: the sin with which Varuṇa is angry has not been due to Vasiṣṭha's intention, but to seduction of one kind or another. The exact sense of three important words is, however, somewhat doubtful, because none of them occurs in any other passage. It can therefore be made out from the etymology and the context only. *dhṛūtis*: from the root *dhrū* = *dhr̥* (cp. 167 b, 9; 171, 2), which occurs at the end of one or two cds., as *Varuṇa-dhrū-t* *deceiving Varuṇa*; cp. also v. 12, 5: *ādhūr-ṣata svayām eté vācobhir ṛjūyaté vṛjināni bruvāntaḥ* these have deceived themselves with their own words, uttering crooked things to the straightforward man. Thus the meaning of *dhṛūti* appears to be *deception, seduction*. The meaning of *c* depends on the interpretation of *upārē*. This word is naturally to be derived (in accordance with the analysis of the Pada text) from *upa* + *ara* (*ṛ go*). The cd. *vb. ūpa ṛ* occurs two or three times, e.g. AV. vii. 106, 1: *yád āsmṛti cakṛmā kim cid, upārimā cāraṇe* if through forgetfulness we have

done anything, have offended in our conduct. The sense of the noun would therefore be *offence*, the whole Pāda meaning: *the elder is (involved) in the (= is the cause of the) offence of the younger*, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi. 71, 2: *yáḥ . . . prasavé . . . ási bhúmanah who (Savitr) art in the stimulation of the world, i. e. art the cause of the stimulation of the world.* prayotá: this word might be derived from *pra + yu join* or *pra + yu separate*; the latter occurs in the RV. in the sense of *drive away*, while the former does not occur in the RV., and later means *stir, mingle*. The probability is therefore in favour of the sense *warder off*. caná then would have the original sense of *not even* (pp. 229-30). svápnas: i. e. by producing evil dreams.

- ७ अरं दासो न मीन्द्रुषे कराण्य- अरम् । दासः । न । मीन्द्रुषे । कराण्यि ।
 इ देवाय भूर्ययेऽनागाः । अहम् । देवाय । भूर्यये । अनागाः ।
 अचेतयदचितो देवो अर्यो अचेतयत् । अचितः । देवः । अर्यः ।
 गृत्सं राये कवितरो जुनाति ॥ गृत्सम् । राये । कविःतरः । जुनाति ॥

- 7 áram, dāsó ná, mīṇḍuṣe karāṇi I will, like a slave, do service
 ahám devāya bhūryaye ānāgāḥ. sinless to the bounteous angry god.
 ácetaṣad acito devó aryó; The noble god made the thoughtless
 gṛtsam rāye kavitaro junāti. think; he, the wiser, speeds the
 experienced man to wealth.

mīṇḍuṣe: dat. s. of mīḍhvāms. karāṇi: 1. s. sb. root ao. of kṛ do; to be taken with the adv. áram (p. 313, 4). ácetaṣat: see cit. gṛtsam: even the thoughtful man Varuna with his greater wisdom urges on. rāyó: final dat. (of rái), p. 314, 2. junāti: 3. a. pr. of jū speed.

- ८ अयं सु तुभ्यं वक्ष्य स्वधावो अयम् । सु । तुभ्यम् । वक्ष्य । स्वधाऽवः ।
 इदि सोम उपश्रितचिदसु । इदि । सोमः । उपश्रितः । चित् । असु
 शं नः चेमे शम् योगे नो असु शम् । नः । चेमे । शम् । छं इति । योगे ।
 धूयं पात स्वस्मिनिः सदा नः ॥ नः । असु ।
 धूयम् । पात । स्वस्मिनिः । सदा । नः ॥

- 8 *ayām sū túbhyam, Varuṇa sva-* *Let this praise be well impressed*
dhāvo, *on thy heart, O self-dependent*
hr̥dī stóma úpaśritaś cid astu. Varuṇa. Let us have prosperity
śām naḥ kṣéme, śām u yóge nō *in possession, prosperity also in*
astu. *acquisition. Do ye protect us ever-*
yūyām pāta suastibhiḥ sādā naḥ. *more with blessings.*

túbhyam : dat. of advantage (p. 314, B 1). *astu naḥ* : p. 320 f.
 On d see note on vii. 61, 6.

MAṆḌŪKĀS

The following hymn, intended as a spell to produce rain, is a panegyric of frogs, who are compared during the drought to heated kettles, and are described as raising their voices together at the commencement of the rains like Brahmin pupils repeating the lessons of their teacher.

vii. 103. Metre: Triṣṭubh; 1. Anuṣṭubh.

- | | |
|-------------------------|-----------------------------|
| १ संवत्सरं शश्याना | संवत्सरम् । शश्यानाः । |
| ब्राह्मणा व्रतचारिणः । | ब्राह्मणाः । व्रतचारिणः । |
| वाचं पर्जन्यजिन्वितां | वाचम् । पर्जन्यजिन्वितां । |
| प्र मण्डूकां अवादिषुः ॥ | प्र । मण्डूकाः । अवादिषुः ॥ |

- 1 *saṃvatsarām śaśayānā* *The frogs having lain for a year,*
brāhmaṇā vṛatacārīṇaḥ, *like Brāhmins practising a vow,*
vācam Parjanya-jinvitām *have uttered forth their voice roused*
prā maṇḍūkā avādiṣuḥ. *by Parjanya.*

saṃvatsarām : acc. of duration of time (197, 2). *śaśayānās* : pf. pt. *Ā.* of *śī* lie (p. 155, f. n. 1). *brāhmaṇās* : i. e. like Brahmins. *vṛatacārīṇas* : i. e. *practising a vow* of silence. *Parjanya-jinvitām* : because the frogs begin to croak at the commencement of the rainy season; on the accent see p. 456, 2 a. *avādiṣuḥ* : iṣ. so. of *vad* (145, 1).

१ दिव्या आपो अभि यदेनमायन्
 दृतिं न शुष्कं सरसी शयानम् ।
 गवामहं न मायुर्वत्तिनीनां
 मण्डूकानां वपुश्चा समेति ॥

दिव्याः । आपः । अभि । यत् । एनम् ।
 आयन् ।
 दृतिम् । न । शुष्कम् । सरसी इति ।
 शयानम् ।
 गवाम् । अहं । न । मायुः । वत्तिनीनाम् ।
 मण्डूकानाम् । वपुः । अच । सम । एति ॥

३ divyā āpo abhī yād enam āyan,
 dṛtiṃ nā śuṣkaṃ, sarasī śāyā-
 nam,
 gāvām āha nā māyūr vatsinī-
 nām,
 maṇḍūkānām vagnūr ātrā sām
 eti.

*When the heavenly waters came
 upon him lying like a dry leather-
 bag in a lake, then the sound of the
 frogs unites like the lowing of cows
 accompanied by calves.*

divyā āpaḥ: the rains. enam: collective = the frogs; cp. the
 sing. maṇḍūkāḥ in 4 c used collectively. āyan: ipf. of i (p. 130).
 sarasī: loc. of sarasī according to the primary ī dec. (cp. p. 87). A dried-
 up lake is doubtless meant. gāvām: 102, 2; p. 458, c. 1. ātrā
 (metrically lengthened): here as corr. to yād (cp. p. 214).

३ यदीमिणो उग्रतो अभ्यवर्षीत्
 तृष्यावतः प्रावृष्यागतायाम् ।
 अस्खलीकृत्वा पितरं न पुत्रो
 अन्यो अन्यमुप वदन्तमेति ॥

यत् । ईम् । एनाम् । उग्रतोः । अभि ।
 अवर्षीत् ।
 तृष्यावतः । प्रावृषि । आगतायाम् ।
 अस्खलीकृत्य । पितरम् । न । पुत्रः ।
 अन्यः । अन्यम् । उप । वदन्तम् । एति ॥

४ yād im enāñ uśatō abhy āvar-
 ṣīt
 tṛṣyāvataḥ, prāvṛṣi āgatāyām,
 akhkhalikṛtyā, pitāraṃ nā pu-
 trō,
 anyō anyām ūpa vādantam eti.

*When he has rained upon them
 the eager, the thirsty, the rainy
 season having come, one with a
 croak of joy approaches the other
 while he speaks, as a son (ap-
 proaches) his father.*

Im : see p. 220, 2. uśātās (pr. pt. A. pl. of uśā *desire*) : *longing* for rain. āvarṣit : 1st aor. of vṛṣ : if the subject were expressed it would be Parjanya. prāvṛṣi : loc. abs. (see 205, 1 b). akhkhaliḥkṣtyā : see 184 d ; the final of this gd. may be regarded as retaining the original long vowel rather than metrically lengthening a short vowel, though it always appears with ā in the Pada text. anyās : i. e. maṇḍūkas.

- ४ अन्यो अन्यमनु गृभ्यातिनोद्
 अपां प्रसर्गे यदमन्दिषाताम् ।
 मण्डूको यदमिवृष्टः कनिष्कन्
 पुत्रिः संपृङ्गे हरितेन वार्षम् ॥
- अन्यः । अन्यम् । अनु । गृभ्याति । एनोः ।
 अपाम् । प्रसर्गे । यत् । अमन्दिषाताम् ।
 मण्डूकः । यत् । अमिवृष्टः । कनिष्कन् ।
 पुत्रिः । सम्पृङ्गे । हरितेन । वार्षम् ॥

- 4 anyō anyām ānu gr̥bhñāti enor, One of the two greets the other
 apām prasargé yád āmandiṣā- when they have revelled in the dis-
 tām. charge of the waters. When the
 maṇḍūko yád abhivṛṣṭaḥ kán- frog, rained upon, leaps about, the
 iṣkan, speckled one mingles his voice with
 pṛṣṇiḥ sampr̥ṅkté hāritena vá- (that of) the yellow one.
 cam.

enos : gen. du., of *them two* (112 a). gr̥bhñāti : 3. s. pr. of grabh. āmandiṣātām : 3. du. Ā. 1st aor. of mand *exhilarate*. maṇḍūkas : in a collective sense. kaniṣkan : 3. s. inj. int. of skand *leap* (= kaniṣkandī), see 174 b. Note that this form in the Pada text is kaniṣkan, because in the later Sandhi s is not cerebralized before k (cp. 67). The use of the inj. with yád is rare. sampr̥ṅkté : 3. s. Ā. pr. of pro *miz*.

- ५ यदेवामन्यो अन्यस्व वार्षं
 शान्तस्व वदति शिषमायः ।
 सर्वं तदेवां समुधेव पर्वं
 यत्सुवाचो वदन्नाध्वसु ॥
- यत् । एवाम् । अन्यः । अन्यस्व । वार्षम् ।
 शान्तस्व इव । वदति । शिषमायः ।
 सर्वम् । तत् । एवाम् । समुधा इव । पर्वम् ।
 यत् । सुवाचः । वदन्न । अधि । अप्सु ॥

- 5 yád eṣām anyō anīāsya vācam, When one of them repeats the
 śāktāsyeva vādati śikṣamāṇaḥ, speech of the other, as the learner

sārvam tād eṣām samḥdheva *that of his teacher, all that of them*
 pārva *is in unison like a lesson that*
 yāt suvāco vādathanādhi apsu. *eloquent ye repeat upon the waters.*

eṣām: cp. enos in 4 a. samḥdhā: the interpretation of c is uncertain because of the doubt as to the form and meaning of this word, and because of the many senses of pārva. It has accordingly been very variously explained. The above rendering is perhaps the most probable. samḥdhā: inst. of samḥdh, lit. *growing together*, then *unison, harmony*. pārva, *joint*, then a *section* in Vedic recitation. Thus c would be an explanation of b, the voices of the frogs sounding together like those of pupils reciting a lesson after their teacher. vādathana: see p. 125, f. n. 3; change, as often, from 3. prs. to 2. ādhi: 176, 2 a (p. 209).

६ गोमायुरेको अजमायुरेकः गोऽमायुः । एकः । अजऽमायुः । एकः ।
 पृथ्निरेको हरित एक एषाम् । पृथ्निः । एकः । हरितः । एकः । एषाम् ।
 समानं नाम विधत्ते विष्पाः समानम् । नाम । विधत्तः । विष्पाः ।
 पुरुत्रा वाचं पिपिसुर्वदन्तः ॥ पुरुत्रा । वाचम् । पिपिसुः । वदन्तः ॥

6 gómāyur éko, ajāmāyur ékaḥ; *One lows like a cow, one bleats*
 pṛśnir éko; hárita éka eṣām. *like a goat; one is speckled, one of*
 samānām nāma bíbhrato ví- *them is yellow. Bearing a common*
 rūpāḥ. *name, they have different colours.*
 purutrā vācam pipísur vād- *In many ways they adorn their*
 antaḥ. *voice in speaking.*

gómāyus: cp. 2 c. pṛśnis, háritas: cp. 4 d. samānām: they are all called frogs, though they have different voices and colours. bíbhratas: N. pl. pr. pt. of bhṛ (p. 132). purutrā: note that the suffix in words in which the vowel is always long in the Samhitā text (as in devatrā, asmatrā, &c.) is long in the Pada text also; while in others like átra, in which it is only occasionally lengthened metrically, the vowel is always short in that text. pipísur: they modulate the sound of their voices (cp. a).

- ७ ब्राह्मणासोऽतिरात्रे न सोमे ब्राह्मणासः । अतिरात्रे । न । सोमे ।
 सरो न पूर्णमभितो वदन्तः । सरः । न । पूर्णम् । अभितः । वदन्तः ।
 संवत्सरस्य तदहः परि ष्ट संवत्सरस्य । तत् । अहरिति । परि । ष्ट ।
 चत्वर्युक्ताः प्रावृषीणं बभूवुः ॥ यत् । मण्डूकाः । प्रावृषीणम् । बभूवुः ॥

- 7 brāhmaṇāso atirātré ná sóme, *Like Brahmins at the over-night*
 sáro ná pūrṇám abhíto, vād- *Soma sacrifice speaking around as*
 antaḥ, *it were a full lake, ye celebrate that*
 samvatsarasya téd áhaḥ pári *day of the year which, O Frogs, has*
 ṣṭha, *begun the rains.*
 yán, maṇḍūkāḥ, prāvṛṣiṇaṃ ba-
 bhúva.

atirātré: this is the name of a part of the Soma sacrifice in the ritual of the Yajurveda. Its performance lasted a day and the following night. Its mention in the RV. shows that it is ancient. sáro ná: as it were a lake, a hyperbolic expression for a large vessel filled with Soma. abhítas: 177, 1. pári ṣṭha: lit. be around, then celebrate; cp. pári car go round, then attend upon, honour; on the Sandhi, cp. 67 c. prāvṛṣiṇaṃ babhúva: has become one that belongs to the rainy season.

- ८ ब्राह्मणासः सोमिनो वाचमकृत ब्राह्मणासः । सोमिनः । वाचम् । अकृत ।
 ब्रह्मं कृत्वन्तः परिवत्सरीणम् । ब्रह्म । कृत्वन्तः । परिवत्सरीणम् ।
 अध्वर्यवो चर्मिणः सिध्दिदाना अध्वर्यवः । चर्मिणः । सिध्दिदानाः ।
 आविर्भवन्ति गुह्या न के चित् ॥ आविः । भवन्ति । गुह्याः । न । के । चित् ॥

- 8 brāhmaṇāsaḥ somino vācam *Soma-pressing Brahmins, they*
 akrata, *have raised their voice, offering*
 brāhma kṛtvāntaḥ parivatsa- *their yearly prayer. Adhvaryu*
 rīṇaṃ. *priests, heated, sweating, they*
 adhvaryaḥo gharmināḥ siḍvid- *appear; none of them are hidden.*
 ānā,
 āvir bhavanti; gūhiā ná ké cit.

brāhmaṇāsas : ná need not be supplied (as in 1 b), the frogs being identified with priests. sominas : *celebrating a Soma sacrifice*, which expresses much the same as sáro ná pūrṇám abhitaḥ in 7 b. vácam akrata : cp. vādantas in 7 b. akrata : 3. pl. Ā. root ao. of kr (148, 1 b). bráhma : with b cp. 7 c, d. gharminas is meant to be ambiguous : oppressed with the heat of the sun (frogs), *busied with hot milk* (priests). Here we already have a reference to the Pravargya ceremony in which milk was heated in a pot, and which was familiar in the ritual of the Brāhmaṇas. siṣvidánás : pf. pt. Ā. of svid ; note that the cerebralized initial of the root is restored in the Pada text ; cp. kániṣkan in 4 c. āvis : see p. 266, b.

९ देवहितं जुगुप्सुर्द्वादशं देवऽहितम् । जुगुप्सुः । द्वादशं ।
 अतुं नरो न प्रमिनन्ति । अतुम् । नरः । न । प्र । मिनन्ति । एति ।
 संवत्सरे प्रावृष्यतायां संवत्सरे । प्रावृषि । आऽगतायाम् ।
 तप्ता घ्मा अश्रुवते विसर्गम् ॥ तप्ताः । घ्माः । अश्रुवते । विऽसर्गम् ॥

9 devāhitim jugupur dvādaśāśya : They have guarded the divine
 ṛtūm náro ná prā minanti eté. order of the twelvemonth : these
 samvatsaré, prāvṛṣi āgatāyām, men infringe not the season. In a
 taptā gharṇā aśnuvate visar- year, the rain time having come, the
 gām. heated milk-offerings obtain release.

devāhitim : on the accent see p. 456, 2 a. jugupur : pf. of gup protect. dvādaśāśya : note the difference of accent and inflexion between dvādaśa *twelve* (104) and dvādaśā *consisting of twelve, twelfth* (107) ; supply samvatsarāśya from c. In the Aitareya Brāhmaṇa the year, samvatsara, is called dvādaśa *consisting of twelve months* and caturviṃśa *consisting of twenty-four half-months*. The gen. naturally depends on devāhitim, as being in the same Pada. Prof. Jacobi understands dvādaśāśya as the ordinal *twelfth* supplying māśasya *month*, and making it depend on ṛtūm in the next Pada. This interpretation is then used as evidence to show that the beginning of the year was held in the period of the RV. to commence with the rainy season at the time of the summer solstice, and taken in conjunction with another reference in the RV. to the rainy season at the period to furnish an argument for the very early date of the RV. But there is no trace here of any reference to the

end of the year : *saṃvatsaré* in c denotes 'in the course of the year at the rainy season'. *náras* : here again no particle of comparison. *mi-nanti* : from *mī* *damage* ; cp. 7 c, d. *saṃvatsaré* : cp. 208, 3 a. *prāṇī āgatāyām* : loc. abs. as in 3 b. *taptā gharṃāḥ* is meant to be ambiguous : *heated milk-pots* with reference to the priests (cp. *adhvaryāvo gharṃīṇaḥ* in 8 c) and *dried up cavities* with reference to the frogs (cp. *tr̥ṣṇāvatas* in 3 b). *asnuvate* (8. pl. A. pr. of *as* *obtain*) *visargām obtain release or discharge*, i. e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. *āvīr bhavanti* in 8 d.

- 10 गोमायुरदाद्वगमायुरदात् गोऽमायुः। अदात्। अगमायुः। अदात्।
 पुत्रिरदाद्वरितो नो वसूनि। पुत्रिः। अदात्। हरितः। नः। वसूनि।
 गवां मण्डूका ददतः श्रुतानि गवाम्। मण्डूकाः। ददतः। श्रुतानि।
 सहस्रसावे प्र तिरन्त आयुः॥ सहस्रसावे। प्र। तिरन्ते। आयुः॥

- 10 *gómāyur adād, ajāmāyur adāt, pṛāṇīr adād, dhārīto no vāsūni. He that lows like a cow has given us riches, he that bleats like a goat*
gāvām maṇḍūkā dādataḥ śa- has given them, the speckled one
tāni, has given them, and the yellow
sahasrasāve prā tiranta āyuh. one. The frogs giving us hundreds
of cows prolong our life in a
thousandfold Soma pressing.

gómāyus &c. (cp. 6 a) : the various kinds of frogs are here represented as taking the place of liberal institutors of sacrifice in giving bountiful gifts. *dādatas* : N. pl. of pr. pt. of *dā* *give* (cp. 156). *sahasrasāve* : loc. of time like *saṃvatsaré* in 9 c ; the term probably refers to a Soma sacrifice lasting a year with three pressings a day (amounting roughly to a thousand). *d* is identical with iii. 58, 7 d.

VÍSVE DEVĀḤ

The comprehensive group called *Vísve devāḥ* or All-Gods occupies an important position, for at least forty entire hymns are addressed to them. It is an artificial sacrificial group intended to include all the gods in order

that none should be left out in laudations meant for the whole pantheon. The following hymn though traditionally regarded as meant for the Viśve devāḥ is a collection of riddles, in which each stanza describes a deity by his characteristic marks, leaving his name to be guessed. The deities meant in the successive stanzas are : 1. Soma, 2. Agni, 3. Tvaṣṭṛ, 4. Indra, 5. Rudra, 6. Pūṣan, 7. Viṣṇu, 8. Ásvins, 9. Mitra-Varuṇa, 10. Āngirasa.

viii. 29. Metre : Distichs of a Jagatī + Gāyatrī (p. 445, a.).

१ बभ्रुरेको विषुणः सूनरो युवा- बभ्रुः । एकः । विषुणः । सूनरः । युवा ।
अञ्जि हिरण्यम् ॥ अञ्जि । अञ्जि । हिरण्यम् ॥

1 babhrúr éko viṣuṇaḥ sūnáro One is brown, varied in form,
yúvā. bountiful, young. He adorns him-
añjī añkte hiranyáyam. self with golden ornament.

babhrús : this epithet is distinctive of Soma, to whom it is applied eight times, while it otherwise refers to Agni only once, and to Rudra in one hymn only (ii. 33). It alludes to the colour of the juice, otherwise described as aruṇá ruddy, but most often as hári tawny. viṣuṇas : probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. yúvā : here and in a few other passages Soma, like Agni, is called a youth, as produced anew every day. añjī : cognate acc. (p. 300, 4). añkte : 3. s. Ā. of añj anoint, with middle sense anoints himself. hiranyáyam : cp. ix. 86. 43. mádhunā abhí añjate . . hiranyapāvā āsu grbhnate they anoint him (Soma) with mead ; purifying with gold, they seize him in them (the waters), in allusion to fingers with golden rings.

२ योनिमेकं आ संसाद् द्योतनो योनिम् । एकः । आ । संसाद् । द्योतनः ।
अन्तर्देवेषु मेधिरः ॥ अन्तः । देवेषु । मेधिरः ॥

2 yónim éka ā sasāda dyótano, One has, shining, occupied his
antár devéṣu médhiraḥ. receptacle, the wise among the gods.

yónim : the sacrificial fireplace ; cp. iii. 29, 10, ayám te yónir ṛtviyo, yáto jātó árocathāḥ : táṃ jánānn, Agna, á sída this is thy regular receptacle, born from which thou didst shine : knowing it, Agni,

occupy it. dyótanas: the brightness of Agni is constantly dwelt on. médhiras: the wisdom of Agni is very frequently mentioned; in i. 142, 11 he is called devó devéṣu médhiraḥ the wise god among the gods.

३ वा॒ग्नि॒मे॒कौ बि॒मर्ति॑ ह॒स्तं आ॒य॒सीम॑ वा॒ग्निम् । एकः । बि॒मर्ति॑ । ह॒स्तं । आ॒य॒सीम॑ ।
अ॒न्तर्दे॒वेषु॑ नि॒ध्रुविः ॥ अ॒न्तः । दे॒वेषु॑ । नि॒ध्रुविः ॥

3 váśim éko bibharti hásta āya- One bears in his hand an iron
sīm, axe, strenuous among the gods.
antár devéṣu nīdhruviḥ.

váśim: this weapon is connected elsewhere only with Agni, the Rbhus, and the Maruts. But Agni cannot be meant because he has already been described in 2; while the Rbhus and the Maruts would only be referred to in the plural (cp. 10). But x. 53, 9 indicates sufficiently what god is here meant: Tváṣṭā . . apásām apástamaḥ . . áśīte nūnám paraśúm suāyasám Tvaṣṭr, most active of workers, now sharpens his axe made of good iron. nīdhruvis: strenuous as the artificer of the gods, a sense supported by apástamas in the above quotation.

४ व॒ज्रमे॒कौ बि॒मर्ति॑ ह॒स्तं आ॒हि॒तं व॒ज्रम् । एकः । बि॒मर्ति॑ । ह॒स्तं । आ॒हि॒तम् ।
तेन॑ वृ॒चाणि॑ जि॒घ्रते ॥ तेन॑ । वृ॒चाणि॑ । जि॒घ्रते ॥

4 vājram éko bibharti hásta āhi- One bears a bolt placed in his
tam: hand: with it he slays his foes.
téna vṛtrāṇi jighnate.

ā-hitam: pp. of dhā place; accent, p. 482, 18 b. jighnate: 3. a. pr. Ā. of han slay, see p. 432. vājram: this, as his distinctive weapon, shows that Indra is meant.

५ ति॒ग्ममे॒कौ बि॒मर्ति॑ ह॒स्तं आ॒यु॒धं ति॒ग्मम् । एकः । बि॒मर्ति॑ । ह॒स्तं । आ॒यु॒धम् ।
शु॒चि॒रु॒ग्रो ज॒ह्वा॒पमे॒वजः ॥ शु॒चिः । उ॒ग्रः । ज॒ह्वा॒पमे॒वजः ॥

5 tigṁám éko bibharti hásta āyu- One, bright, fierce, with cooling
dhām, remedies, bears in his hand a sharp
śúoir ugró jálāpabheṣajaḥ. weapon.

trīṇi : cognate acc. (p. 800, 4) supply *vikrámaṇāni* (cp. *yásya urúṣu trīṣu vikrámaṇeṣu*, i. 154, 2). The three strides are characteristic of Viṣṇu (see i. 154). *urugāyá* : an epithet distinctive of Viṣṇu (cp. i. 154, 1. 3. 5). *yátra* : to the place (the highest step) *where* (p. 240) the gods drink Soma (cp. i. 154, 5). *b* has the trochaic variety of the Gayatri cadence (see p. 439, 3 a, a).

८ विमि॒द्वा च॑रत॒ एक॑या सह॒ वि॒भिः । द्वा । च॒रतः॒ । एक॑या । सह॒ ।
प्र॒ प्र॒वा॒सेव॑ वसतः ॥ प्र । प्र॒वा॒सा॒इव॑ । वस॒तः ॥

8 *vībhīr duā carata, ékayā sahá :* *With birds two fare, together with one woman : like two travellers they go on journeys.*

vībhīr : cp. i. 118, 5, *pári vām éśvāḥ patamgá, váyo vahantu aruṣāḥ* let the flying steeds, the ruddy birds, drive you (Ásvin) round. *dvā . . ékayā sahá* : the two Ásvin with their one companion, *Sūryā* ; cp. l. c. ; *á vām rátham yuvatis tiṣṭhad . . duhitá Sūryasya* the maiden, the daughter of the Sun, mounted your car ; also v. 73, 5 : *á yád vām Sūryá rátham tiṣṭhat* when *Sūryā* mounted your car. *prá vasatas* : they go on a journey in traversing the sky in their car. *pravāsá* : this word occurs here only, apparently in the sense of *one who is abroad on travels* (like the post-Vedic *pravāsin*) ; in the *Sūtras* and in classical Sanskrit it means *sojourn abroad*. Some scholars regard *pravāséva* as irr. contraction for *pravāsám iva* : they travel as it were on a journey.

९ स॒दो द्वा च॑क्राते॒ उप॒मा दि॒वि स॒दः । द्वा । च॒क्राते॒ रति॑ । उप॒मा । दि॒वि ।
स॒म्रा॒जा स॒र्पि॒रा॒सुती॑ ॥ स॒म॒ऽरा॒जा । स॒र्पि॒रा॒सुती॑ रति॑ स॒र्पिः
॥ आ॒सुती॑ ॥

9 *sádo duā cakráte upamá divi :* *Two, as highest, have made for themselves a seat in heaven : two sovereign kings who receive melted butter as their draught.*

samrājā, as N. du., is applied to Mitra-Varuṇa exclusively. cakrāte: 3. du. pf. *Ā.* of *kṛ* with middle sense, *make for oneself*. upamā: N. du. in apposition to dvā, further explained by samrājā.

१० अर्चन्त एके महि सामं मन्वत
तेन सूर्यमरोचयन् । अर्चन्तः । एकै । महि । सामं । मन्वत ।
तेन । सूर्यम् । अरोचयन् ॥

10 ārcanta éke máhi sáma man- *Singing, some thought of a great*
vata: *chant : by it they caused the sun to*
tēna sūryam arocayan. *shine.*

ārcantas : singing is characteristic of the Āngirases ; e. g. i. 62, 2, sáma yēnā . . ārcanta Āngiraso gā āvindan *the chant by which the Āngirases, singing, found the cows* ; the Maruts are described in x. 78, 5 as viśvárūpā Āngiraso ná sāmabhiḥ *manifold with chants like the Āngirases*. The Āngirases again are those yā ṛtēna sūryam ārohayān divi *who by their rite caused the sun to mount to heaven* (x. 62, 3). Śaṅkara and some other interpreters think that the Atris are meant. But nothing is ever said of the singing or the chants of the Atris. Again, though in one hymn (v. 40) it is said in the last stanza that the Atris found the sun : yām vāi sūryam Svārbhānuḥ tāmāśā āvidhyad, Átrayas tām ānv avindan *the Atris found the sun which Svārbhānu had assailed with darkness* (9), this is only a repetition of what is attributed to Atri in the sing. : gūhām sūryam tāmāśā . . brāhmaṇā avindad Átriḥ *Atri by prayer found the sun hidden by darkness* (6) and Átriḥ sūryasya divi cākṣur ādhāt *Atris placed the eye of the sun in heaven* (8) ; and in the AV. and the ŚB., it is Atri (not the Atris) who performed a similar act. Thus even this deed is not characteristic of the Atris (plural), but at most of Atri (singular). The Āngirases must therefore undoubtedly be meant here. éke : the pl. is here used to express an indefinite group beside ékas and dvā in the rest of the hymn (cp. 105). manvata : 3. pl. ipf. *Ā.* (without augment) of man *think*. arocayan : ipf. ca. of roc *shine*.

SOMA

As the Soma sacrifice formed the centre of the ritual of the RV., the god Soma is one of the most prominent deities. With rather more than 120 hymns (all those in Mandala ix, and about half a dozen in others)

addressed to him, he comes next to Agni (i. 1) in importance. The anthropomorphism of his character is less developed than that of Indra or Varuṇa because the plant and its juice are constantly present to the mind of the poet. Soma has terrible and sharp weapons, which he grasps in his hand; he wields a bow and a thousand-pointed shaft. He has a car which is heavenly, drawn by a team like Vāyu's. He is also said to ride on the same car as Indra. He is the best of charioteers. In about half a dozen hymns he is associated with Indra, Agni, Pūṣan, and Rudra respectively as a dual divinity. He is sometimes attended by the Maruts, the close allies of Indra. He comes to the sacrifice and receives offerings on the sacred grass.

The Soma juice, which is intoxicating, is frequently termed *mádhu* or *sweet draught*, but oftenest called *indru* the *bright drop*. The colour of Soma is brown (*babhrú*), ruddy (*aruṇá*), or more usually tawny (*hári*). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (*barhíś*). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (*amśú*) is crushed are called *ádrī* or *grávan*. The pressed juice as it passes through the filter of sheep's wool is usually called *pávamāna* or *punáná flowing clear*. This purified (unmixed) Soma is sometimes called *suddhá pure*, but much oftener *śukrá* or *śúoi bright*; it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (*kaláśa*) or vats (*dróna*), where it is mixed with water and also with milk, by which it is sweetened. The verb *mṛj cleanse* is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (*śáir*): milk (*gó*), sour milk (*dádhi*), and barley (*yáva*). The admixture being alluded to as a garment or bright robe, Soma is described as 'decked with beauty'. Soma is pressed three times a day: the *Rbhus* are invited to the evening pressing, Indra to the midday one, which is his exclusively, while the morning libation is his first drink. The three abodes (*sadhásthā*) of Soma which are mentioned probably refer to three tubs used in the ritual.

Soma's connexion with the waters, resulting from the admixture, is expressed in the most various ways. He is the drop that grows in the waters; he is the embryo of the waters or their child; they are his mothers or his sisters; he is lord and king of streams; he produces waters and causes heaven and earth to rain. The sound made by the trickling Soma is often alluded to, generally in hyperbolical language, with verbs meaning to roar or bellow, or even thunder. He is thus commonly called a bull among the waters, which figure as cows. Soma is moreover swift, being often compared with a steed, sometimes with a bird flying to the wood. Owing to his

yellow colour Soma's brilliance is the physical aspect most dwelt upon by the poets. He is then often likened to or associated with the sun.

The exhilarating power of Soma led to its being regarded as a divine drink bestowing immortal life. Hence it is called *amṛta draught of immortality*. All the gods drink Soma; they drank it to gain immortality; it confers immortality not only on gods, but on men. It has, moreover, medicinal powers: Soma heals whatever is sick, making the blind to see and the lame to walk. Soma also stimulates the voice, and is called 'lord of speech'. He awakens eager thought: he is a generator of hymns, a leader of poets, a seer among priests. Hence his wisdom is much dwelt upon; thus he is a wise seer, and he knows the races of the gods.

The intoxicating effect of Soma most emphasized by the poets is the stimulus it imparts to Indra in his conflict with hostile powers. That Soma invigorates Indra for the fight with Vṛtra is mentioned in innumerable passages. Through this association Indra's warlike exploits and cosmic actions come to be attributed to Soma independently. He is a victor unconquered in fight, born for battle. As a warrior he wins all kinds of wealth for his worshippers.

Though Soma is several times regarded as dwelling or growing on the mountains (like Haoma in the Avesta), his true origin and abode are regarded as in heaven. Soma is the child of heaven, is the milk of heaven, and is purified in heaven. He is the lord of heaven; he occupies heaven, and his place is the highest heaven. Thence he was brought to earth. The myth embodying this belief is that of the eagle that brings Soma to Indra, and is most fully dealt with in the two hymns iv. 26 and 27. Being the most important of herbs, Soma is said to have been born as the lord (*páti*) of plants, which also have him as their king; he is a lord of the wood (*vánaspáti*), and has generated all plants. But quite apart from his connexion with herbs, Soma is, like other leading gods, called a king: he is a king of rivers; a king of the whole earth; a king or father of the gods; a king of gods and mortals. In a few of the latest hymns of the RV. Soma begins to be mystically identified with the moon; in the AV. Soma several times means the moon; and in the Brāhmaṇas this identification has already become a commonplace.

We know that the preparation and the offering of Soma (the Avestan Haoma) was already an important feature of Indo-Iranian worship. In both the RV. and the Avesta it is stated that the stalks were pressed, that the juice was yellow, and was mixed with milk; in both it grows on mountains, and its mythical home is in heaven, whence it comes down to earth; in both the Soma draught has become a mighty god and is called a king; in both there are many other identical mythological traits relating to Soma.

It is possible that the belief in an intoxicating divine beverage, the home of which was in heaven, goes back to the Indo-European period. It

must then have been regarded as a kind of honey mead (Skt. mādhu, Gk. μέθυ, Anglo-Saxon medu).

The name of Soma (= Haoma) means *pressed juice*, being derived from the root su (= Av. hu) *press*.

viii. 48. Metre: Triṣṭubh; 5. Jagatī.

१ स्वादोरमश्चि वयसः सुमेधाः	स्वादोः । अमश्चि । वयसः । सुमेधाः ।
स्वाध्वी वरिवोवितरस्व ।	सुऽआध्वः । वरिवोवितस्तरस्व ।
विश्वे यं देवा उत मर्त्यासो	विश्वे । यम् । देवाः । उत । मर्त्यासः ।
मधु ब्रुवन्तो अभि संचरन्ति ॥	मधु । ब्रुवन्तः । अभि । समऽचरन्ति ॥

1 svādór abhaksī váyasah sume- dhāḥ	<i>Wisely I have partaken of the sweet food that stirs good thoughts,</i>
suādhīo varivovíttarasya,	<i>best banisher of care, to which all</i>
vísve yám devá utá mártiāso,	<i>gods and mortals, calling it honey,</i>
mādhu bruvānto, abhī samcār- anti.	<i>come together.</i>

ābhaksī: 1. s. ā. s so. of bhaj *share*; with partitive gen. (202 A e).
sumedhās: appositionally, *as a wise man*; svādhyas: gen. of
svādhi (declined like rathī, p. 85, f. n. 4). yám: m. referring to the
n. váyas, as if to sōma. abhī samcāranti: p. 469, B a.

२ अनास प्रागा अदितिर्भवास्व	अनारिति । अ । प्र । अनाः । अदितिः ।
अवयाता हरसो दिवस्व ।	मवासि ।
इन्द्रविह्वस्व सख्यं जुषाणः	अवयाता । हरसः । दिवस्व ।
श्रीष्टीव धुरमनु राय स्रध्याः ॥	इन्द्रो रति । इह्वस्व । सख्यम् । जुषाणः ।
	श्रीष्टीऽइव । धुरम् । अनु । राये । स्रध्याः ॥

2 antás ca prágā, Áditir bhavāsi,	<i>If thou hast entered within, thou</i>
avayātá háraso dāiviasya.	<i>shalt be Aditi, appeaser of divine</i>
Índav, Índrasya sakhiām ju- ṣāṇāḥ,	<i>wrath. Mayest thou, O Indū,</i>
írausṭīva dhúram, ánu rāyá rdhyāḥ.	<i>enjoying the friendship of Indra, like an obedient mare the pole, advance us to wealth.</i>

antás: cp. note on vii. 86, 2 b. **Soma** is here addressed. **prágās**: the Padapāṭha analysis of this as **prá ágāḥ** is evidently wrong, because in a principal sentence it must be **prá agāḥ** (p. 468, 20) or in a subordinate one **pra-ágāḥ** (p. 469, 20 B); here it is the latter, because of **ca = if** (p. 229, 3). **Áditis**: because Aditi releases from sin (e. g. **anāgāstváṃ no Áditiḥ kṛnotu** *may Aditi produce sinlessness for us*, i. 162, 22); that is, may Soma purify us within. **Indav**: vocatives in **o** are always given as **Pragrhya** in the Pada text (**o iti**) even though their Sandhi before vowels may be **av** or **a** in the Samhitā text; cp. note on ii. 33, 3 b. **śráuṣṭi**: this word occurs only here, and its meaning is uncertain; the most probable sense is *obedient mare*. **rāyé**: this analysis of the Padapāṭha makes the construction doubtful because an acc. is wanted as parallel to **dhúram**; **nas** may be supplied; then the sense would be: 'as a willing mare advances the yoke (of a car), so mayst thou advance (us or the yoke of the sacrifice) for the attainment of wealth.' **ṛdhyās**: root **ao. op.** of **ṛdh** *thrive*.

३ अपाम् सोमममृता अभूमा-
गन्ध ज्योतिरविदाम देवान् ।
किं नूनमस्मान्क्षणवदरातिः
किम् धूर्तिरमृतं मर्त्यस्य ॥

अपाम् । सोमम् । अमृताः । अभूम् ।
अगन्ध । ज्योतिः । अविदाम् । देवान् ।
किम् । नूनम् । अस्मान् । क्षणवत् । अरातिः ।
किम् । कुं इति । धूर्तिः । अमृतम् । मर्त्यस्य ॥

३ **ápāma sómam**; **amṛtā abhūma**;
áganma jyótir; **ávidāma devān**.
kīṃ nūnám asmán kṛṇavad ś-
rātiḥ ?
kīm u dhūrtir, **amṛta**, **mārti-**
asya ?

*We have drunk Soma; we have
become immortal; we have gone to
the light; we have found the gods.
What can hostility now do to us,
and what the malice of mortal man,
O immortal one?*

This stanza describes the mental exaltation produced by drinking Soma. Note the use of the aorist four times and its characteristic sense (p. 345, C.). **ápāma**: root **ao. of pā drink**. **abhūma**: root **ao. of bhū become**. **áganma**: root **ao. of gám go**. **jyótis**: acc. of the goal (197 A 1). **ávidāma**: a **ao. of 2. vid find**. **kṛṇavat**: 3. s. pr. sb. of **kṛ do** (p. 184). **amṛta**: Soma.

४ शं नो मव हृद् आ पीत इन्द्रो
पितॄव सोम सूनवे सुशेवः ।
सखेव सखं उरुशंस धीरः
प्र य आयुर्वीवसे सोम तारीः ॥

शम् । नः । मव । हृदे । आ । पीतः ।
इन्द्रोऽइति ।
पिताऽइव । सोम । सूनवे । सुऽशेवः ।
सखाऽइव । सखे । उरुऽशंस । धीरः ।
प्र । नः । आयुः । जीवसे । सोम । तारीः ॥

4 śam no bhava hṛdā ā pītā,
Indo;
pitēva, Soma, sūnāve suśēvaḥ,
sākheva sākhyā, uruśamsa, dhī-
raḥ,
prā na āyur jīvāse, Soma, tāriḥ.

*Do good to our heart when drunk,
O Indu; kindly like a father, O
Soma, to his son, thoughtful like a
friend to his friend, O far-famed
one, prolong our years that we may
live, O Soma.*

śām hṛdē refreshing to the heart occurs several times; the empha-
sizing pcl. ā is here added to the dat. prā naḥ: Sandhi, 65 c.
jīvāse: dat. inf. of jiv live. tāris: is ao. inj. from tṛ cross.

५ इमे मा पीता यशंस उरुधवो
रथं न गावः समनाह पर्वेषु ।
ते मा रचन्तु विस्रसंश्चरिषाद्
उत मा क्षामाश्वयन्तिवन्धवः ॥

इमे । मा । पीताः । यशंसः । उरुधवः ।
रथम् । न । गावः । सम । अनाह ।
पर्वेषु ।
ते । मा । रचन्तु । विऽस्रसं । चरिषात् ।
उत । मा । क्षामात् । अश्वयन्तु । इवन्धवः ॥

5 imé mā pītā yaśása uruṣyávo,
ráthaṁ ná gāvaḥ, sám anāha
párvasu;
té mā rakṣantu visrásāś carī-
trād,
utá mā śrāmād yavayantu in-
davaḥ.

*These glorious, freedom-giving
(drops), ye have knit me together
in my joints like straps a car; let
those drops protect me from break-
ing a leg and save me from
disease.*

imé: supply indavas from d. yaśásas: p. 59. uruṣyáva: cp.
varivovittarasya in 1 b. anāha: this seems to be an irregular pf.

सोमं राजन् प्र आयूषि तारिः सोमं । राजन् । प्र । नः । आयूषि ।
अहानीव सूर्यो वासराणि ॥ तारिः ।

अहानिऽहव । सूर्यः । वासराणि ॥

īṣirēṇa te mānasā sutāsya *Of thee pressed with devoted mind*
bhakṣīmāhi, pītrīasyeva rāyāḥ. *we would partake as of paternal*
Sōma rājan, prā na āyūṃṣi *wealth. King Soma, prolong our*
tārīr, *years as the sun the days of*
āhānīva sūrio vāsarāṇi. *spring.*

bhakṣīmāhi: s ao. op. of bhaj *share*. pītrīasya iva: because Soma is regarded as a father, cp. 4 b. Sōma rājan: being a single voc. (rājan is in apposition), Sōma alone is accented (p. 465, 18). prā na: cp. 4 d. tārīs: cp. 4 d. āhāni: 91, 2.

८ सोमं राजन्मृक्या नः स्वस्ति सोमं । राजन् । मृक्यं । नः । स्वस्ति ।
तव ससि ब्रत्याऽस्तस्य विद्धि । तव । ससि । ब्रत्याः । तस्य । विद्धि ।
अलर्ति दक्ष उत मन्युरिन्दो अलर्ति । दक्षः । उत । मन्युः । इन्दो इति ।
मा नो अर्यो अनुकामं परा दाः ॥ मा । नः । अर्यः । अनुकामम् । परा ।
दाः ॥

8 Sōma rājan, mṛṣāyā naḥ su- *King Soma, be gracious to us*
astī; *for welfare; we are thy devotees:*
tāva smasi vratīās: tāsyā vid- *know that. There arise might and*
dhi. *wrath, O Indu: abandon us not*
ālartī dākṣa utā manyūr, Indo; *according to the desire of our*
mā nō aryō anukāmam parā *foe.*
dāḥ.

mṛṣāyā: accented as beginning a sentence after an initial voc. (p. 467, 19 A c); final vowel metrically lengthened. svastī: shortened inst. s. (p. 80, f. n. 2) used adverbially like a dat.; this word though obviously = su + asti is not analysed in the Padapāṭha (cp. note on i. 1, 9). smasi: 1. pl. pr. of as *be*. tāsyā: with vid

know about, 202 A c. *viddhi*: 2. s. ipv. of *vid know*. *ślarti*: 3. s. pr. int. of *ṛ go* (174 a). *aryás*: gen. of *arí foe* (cp. p. 81, f. n. 1; 99, 3), dependent on *anukāmám*; cp. *árātis* in 3 c. *dāḥ*: 2. s. root ao. inj. of *dā give*.

९ त्वं हि नस्तन्वः सोम गोपा त्वम् । हि । नः । तन्वः । सोम । गोपाः ।
 गर्चिगात्रे निषसत्या नृचक्षाः । गर्चिगात्रे । निऽससत्यं । नृचक्षाः ।
 यत्ते वयं प्रमिनाम ब्रतानि यत् । ते । वयम् । प्रऽमिनाम । ब्रतानि ।
 स नो मृळ सुषखा देव वस्यः ॥ सः । नः । मृळ । सुऽसखा । देव । वस्यः ॥

9 *tuám hí nas tanúas, Soma, gopá, gātre-gātre niṣasátthā nṛcákṣāḥ. Since thou art the protector of our body, O Soma, thou as sur-
 yát te vayám pramināma vra-veyor of men hast settled in
 táni, every limb. If we infringe thine
 sá no mṛṣa suṣakhā, deva, vá-ordinances, then be gracious to us
 syaḥ. as our good friend, O god, for
 higher welfare.*

tanúas: gen. of *anú body*. *gopás*: 97 A c. (p. 79). *gātre-gātre*: 189 C. *ni-ṣasatthā*: 2. s. pf. of *sad*; *ś* realization of *s* (67 a); metrical lengthening of final *a* (p. 441, c). *yád*: p. 242, 3. *pramināma*: sb. pr. of *pra-mī*. *sá*: p. 294, b. *su-ṣakhā*; on the cerebralization of *s* see 67 b; the accent is that of a Bv. (p. 455, c a); that of a Karmadharaya (p. 455, d 1) is *su-ṣákḥā*; the former is irregularly used in the latter sense. *váśyas*: the cpv. adj. is here used as an acc. adverb (p. 801, b).

१० अद्दरेण सख्या सचेय अद्दरेण । सख्या । सचेय ।
 यो मा न रिषेदर्थश्च पीतः । यः । मा । न । रिषेत् । हृदिऽचक्षुः ।
 अयं यः सोमो न्यधाव्यक्षे पीतः ।
 तस्मा हर्द्धं प्रतिरमेत्यायुः ॥ अयम् । यः । सोमः । नि । अधायि ।
 अक्षे इति ।
 तस्यै हर्द्धम् । प्रऽतिरम् । एमि । आयुः ॥

- 10 *rdūdāreṇa sākhyā saceya,* *I would associate with the whole-*
yó mā ná riṣyed, dhariaśva, *some friend who having been drunk*
pītāḥ. *would not injure me, O lord of the*
ayām yá sómo niádhāyi asmé, *bays. For (the enjoyment of) that*
tásmā índraṃ pratíram emi *Soma which has been deposited in*
áyuh. *us, I approach Indra to prolong*
our years.

rdūdāreṇa: not analysed in the *Padapāṭha* (cp. note on ii. 33, 5 c); cp. *tvām nas tanvò gopāḥ* in 9 a. *sākhyā*: 99, 2. *yó ná riṣyet*: cp. 4 a. *haryaśva*: a characteristic epithet of Indra, who as the great Soma drinker is here addressed. *nyádhāyi*: 3. s. ao. ps. of *dhā put*; this (like *prágās* in 2 a) is irregularly analysed in the *Padapāṭha* as *ní ádhāyi* instead of *ni-ádhāyi* (p. 469, B). *asmé*: loc. (p. 104); *Pragṛhya* (26 c). *emi*: 1. s. pr. of *i go to* with acc. (197, A 1). *pratíram*: acc. inf. of *tṛ cross* (p. 336, 2 a) governing the acc. *áyus* (cp. 11 d). *tásmāi*: *for the sake of that* = to obtain or enjoy that, final dat. (p. 314, B 2).

- ११ अ॒प॒ त्वा अ॒स्थुरनि॒रा अ॒मी॒वा॒ निर॑च॒सन्तमि॒षीची॒रभे॑षु । अ॒प॒ । त्वाः । अ॒स्थूः । अ॒नि॒राः । अ॒मी॒वाः ।
 नि॒र॒च॒सन्तमि॒षीची॒रभे॑षु । निः । अ॒च॒सन् । तमि॒षीचीः । अ॒भे॑षु ।
 आ सो॒मी अ॒सौ अ॒रु॒हृदि॒हाया॒ आ । सो॒मः । अ॒स्मान् । अ॒रु॒हृत् । वि
 अ॒गन्म॒ यच॑ प्र॒ति॒रन्त॒ आयुः॑ ॥ ऽहा॒याः ।
 अ॒गन्म॒ यच॑ । प्र॒ति॒रन्ते॑ । आयुः॑ ॥

- 11 *ápa tyā asthur ánirā, ámivā* *Those ailments have started off,*
nír atrasan, támiṣícir ábhaiṣuh. *diseases have sped away, the powers*
á sómò asmāñ aruhad viháya: *of darkness have been affrighted.*
áganma yátra pratiránta áyuh. *Soma has mounted in us with*
might: we have gone to where men
prolong their years.

asthur: 3. pl. root ao. of *sthā*. *atrasan*: the ipf. is here irregularly used beside the two aorists; cp. the uniform use of the ao. in 3. *támiṣícis*: this word, as occurring here only, is somewhat doubtful in sense; but it is probably a f. adj. formed from a stem in

añc added to *támis* (in *támis-rā darkness*): cp. 93 a and 95. The meaning is that a draught of Soma drives away disease and the powers of darkness (cp. 3 b). *ábhaiṣur*: s ao. of *bhī fear*. *á aru-hat*: a ao. of *ruh*: cp. the English phrase, 'go to the head'. *áganma yátra*: = 'we have arrived at the point when'. *d* is identical with i. 113, 16 d; it refers to the renewal of life at dawn.

१२ यो न इन्दुः पितरो हृत्सु पीतो यः नः इन्दुः पितरः हृत्सु पीतः ।
 ऽमर्त्यो मर्त्यो आविविश । अमर्त्यः मर्त्यान् आविविश ।
 तस्मै सोमाय हविषा विधेम तस्मै सोमाय हविषा विधेम ।
 मृळीके अस्व सुमतौ स्याम ॥ मृळीके अस्व सुमतौ स्याम ॥

12 yó na índuḥ, pitaro, hrtsú pītó, The drop drunk in our hearts,
 ámartio mártiāñ āvivéśa, O Fathers, that immortal has
 tásmāi Sómāya haviṣā vidh- entered us mortals, to that Soma
 ema: we would pay worship with obla-
 mṛṇīkē asya sumatáu siāma. tion; we would abide in his mercy
 and good graces.

*pitara*s: the Fathers, often spoken of as Soma-loving (*somyá*), are called to witness (cp. 13 a). *hrtsú pītāḥ*: cp. 2 a *antás ca prāgāḥ* and 10 c *yāḥ sómo niádhāyi asmé*.

१३ त्वं सोम पितृभिः संविदानो त्वग् सोम पितृभिः समविदानः ।
 ऽनु द्यावापृथिवी आ तन्व्य । अनु द्यावापृथिवी इति । आ । तन्व्य ।
 तस्मै त इन्दो हविषा विधेम तस्मै ते इन्दो इति । हविषा विधेम ।
 वयं स्याम पतयो रयीणाम् ॥ वयम् स्याम पतयः । रयीणाम् ॥

13 tuāṃ, Soma, pitṛbhiḥ samvid- Thou, O Soma, uniting with the
 ānó, Fathers, hast extended thyself over
 ānu dyāvāpṛthivī á tatantha. Heaven and Earth. To thee as
 tásmāi ta, Indó, haviṣā vidh- such, O Indu, we would pay
 ema: worship with oblation: we would
 vayāṃ siāma pátayo rayiṇām. be lords of riches.

sarp-vidānās: see x. 14, 4 b. ānu ā tatantha: = hast become famous in. d is identical with iv. 50, 6 d.

१४ चातारो देवा अ॒धि वो॒चता नो॒ चातारः । दे॒वाः । अ॒धि । वो॒चत । नः ।
 मा नो नि॒द्रा ई॒शत॒ मोत॒ वल्धिः । मा । नः । नि॒द्रा । ई॒शत॒ । मा । व॒त ।
 व॒यं सोम॑स्य वि॒श्वहं॒ प्रि॒यासः॑ वल्धिः ।
 सु॒वीरा॑सो वि॒दथ॒मा व॑देम ॥ व॒यम् । सोम॑स्य । वि॒श्वहं॒ । प्रि॒यासः॑ ।
 सु॒वीरा॑सः । वि॒दथ॒म् । आ । व॑देम् ॥

14 trātāro devā, ādhi vocatā no. *Ye protecting gods, speak for us.*
 mā no nidrā īśata, mótā jālpīḥ. *Let not sleep overpower us, nor idle*
 vayām Sómasya viśváha pri- *talk. We always dear to Soma,*
 yāsah, *rich in strong sons, would utter*
 suvīrāso vidātham ā vadema. *divine worship.*

trātāro devāḥ: accent, see note on 7 c. ādhi vocatā: 2. pl. ao. ipv. of vac *speak*; final vowel metrically lengthened; = *take our part, defend us* (nas, dat.). nidrā: probably for nidrāḥ: see note on svadhā, x. 129, 5 d. īśata: 3. s. sb. Ā. (not inj., which correct, p. 372); with gen. nas (202, A a). nidrā and jālpīḥ probably refer to the vows of waking and silence in the rite of initiation (dīkṣā) to the Soma sacrifice. c d are identical with ii. 12, 15 c d excepting that there ta Indra takes the place of Sómasya. priyāsas: with gen. (p. 322 C).

१५ खं नः सोम वि॒श्वतो॑ वयो॒धास॑ खम् । नः । सोम॑ । वि॒श्वतो॑ । व॒यः॒धाः ।
 खं ख॒र्विदा॑ वि॒श्व नृ॒चषाः॑ । खम् । खः॒र्वित् । आ । वि॒श्व । नृ॒चषाः॑ ।
 खं न इ॒न्द्र कृ॒तिभिः॑ स॒जोषाः॑ खम् । नः । इ॒न्द्रो॒ रति॑ । कृ॒तिभिः॑ । स॒
 पा॒हि प॒ञ्चाता॑द्भुत वा॒ पुर॒स्तात् ॥ इ॒जोषाः॑ ।
 पा॒हि । प॒ञ्चाता॑त् । व॒त । वा॒ । पुर॒स्तात् ॥

15 tuám ŋaḥ, Soma, viśvāto va- *Thou art, O Soma, a giver of*
 yodhās. *strength to us on all sides. Thou*
 tuám suarvīd. ā viśā nṛcāḥ. *art a finder of light. Do thou, as*

tuám na, Inda, ūtibhiḥ sajōṣāḥ *surveyor of men, enter us. Do*
 pāhi paścātād utá vā purástāt. *thou, O Indu, protect us behind*
and before with thine aids ac-
cordant.

ā viśā : final vowel metrically lengthened. Inda : for Indav (21 b) ; on the Padapaṭha, cp. note on 2 c. ūtibhis to be taken with sajōṣās. utá vā : or = and.

FUNERAL HYMN

The RV. contains a group of five hymns (x. 14-18) concerned with death and the future life. From them we learn that, though burial was also practised, cremation was the usual method of disposing of the dead, and was the main source of the mythology relating to the future life. Agni conveys the corpse to the other world, the Fathers, and the gods. He is besought to preserve the body intact and to burn the goat which is sacrificed as his portion. During the process of cremation Agni and Soma are besought to heal any injury that bird, beast, ant, or serpent may have inflicted on the body. The way to the heavenly world is a distant path on which Savitr (i. 35) conducts and Pūsan (vi. 54) protects the dead. Before the pyre is lighted, the wife of the dead man, having lain beside him, arises, and his bow is taken from his hand. This indicates that in earlier times his widow and his weapons were burnt with the body of the husband. Passing along by the path trodden by the Fathers, the spirit of the dead man goes to the realm of light, and meets with the Fathers who revel with Yama in the highest heaven. Here, uniting with a glorious body, he enters upon a life of bliss which is free from imperfections and bodily frailties, in which all desires are fulfilled, and which is passed among the gods, especially in the presence of the two kings Yama and Varuṇa.

x. 14. Metre : Triṣṭubh ; 13. 14. 16. Anuṣṭubh ; 15. Bṛhatī.

परिधिवांसं प्रवर्तो महीरनु	परिधिऽवांसम् । प्रऽवर्तः । महीः । अनु ।
बृहभ्यः पन्थामनुपस्यशानम् ।	बृहऽभ्यः । पन्थाम् । अनुऽपस्यशानम् ।
वैवस्वतं संगमनं जनानां	वैवस्वतम् । समऽगमनम् । जनानाम् ।
यमं राजानं हविषा दुवस्व ॥	यमम् । राजानम् । हविषा । दुवस्व ॥

1 pareyivāmsam pravāto mahīr
 ānu,
 bahūbhyah pānthām anupaspaś-
 ānām,
 Vaivasvatām saṃgāmanam jā-
 nānām,
 Yamām rājānam haviṣā du-
 vasya.

*Him who has passed away along
 the mighty steeps and has spied out
 the path for many, him the son of
 Vivasvant, the assembler of people,
 Yama the king, do thou present
 with oblation.*

a is a Jagati (see p. 445, f. n. 7). pareyivāmsam: pf. pt. act. iyivāmsam (89 a) of i go, with pārā away. pravātas: the steep paths leading to the highest heaven where Yama dwells; cp. ix. 118, 8, yātra rājā Vaivasvató, yātrāvaróddhanam divāḥ . . tātra mām amṣtam kṛdhi where the king, the son of Vivasvant, and where the secret place of heaven is, there do thou (Soma) make me immortal. mahīs: A. pl. f. of mātā great. pānthām: 97, 2 a. Vaivasvatām: Yama is in several passages called by this patronymic; cf. also 5 e, and x. 17, 1: Yamāsyā mātā, paryuhyāmānā mahó jāyā Vivasvataḥ the mother of Yama being married as the wife of the great Vivasvant. bahūbhyas: for the many that die and go to the other world. anu-paspaśānām: pf. pt. A. of spaś see. saṃgāmanam: as gathering the dead together in his abode. rājānam: Yama is several times called a king, but never expressly a god. duvasya: addressed to the sacrificer.

२ यमो नो गतुं प्रथमो विवेद
 निषा गव्यूतिरपमर्तवा च ।
 यथा नः पूर्वे पितरः परेयुर्
 एना जज्ञानाः पथ्याञ्चनु स्वाः ॥

यमः । नः । गतुम् । प्रथमः । विवेद् ।
 न । एषा । गव्यूतिः । अपमर्तवे । च इति ।
 यथ । नः । पूर्वे । पितरः । पराईयुः ।
 एना । जज्ञानाः । पथ्याः । अनु । स्वाः ॥

2 Yamó no gātúm prathamó vi-
 veda:
 náisā gavyū́tir apabhartavā u.
 yātrā naḥ pūrve pitāraḥ pa-
 reyúr,
 enā jajñānāḥ pathiā ānu svāḥ.

*Yama has first found out the way
 for us: this pasture is not to be
 taken away. Whither our former
 fathers have passed away, thither
 those that have been born since (pass
 away) along their several paths.*

Yamás : a explains what is said of Yama in the preceding stanza. **viveda :** pf. of 2. vid *find*. **gávyūtis :** used figuratively to express the abode which Yama has found for those who die. **ápa-bhartavái :** dat. inf. with double accent (p. 452, 7); here it has a passive force (p. 385, a). **b** is most naturally to be taken as forming a hemistich with **a**, not as beginning a new sentence antecedent to **yátra**. The exact sense of **cd** is uncertain owing to the doubtful interpretation of **ená** and **jajñánás**. The former word is probably corr. to **yátra**, and the latter the frequent pf. pt. **Ā**. of **jan generate**. It might be from **jñā know** (from which, however, this pt. does not seem to occur elsewhere): the meaning would then be, 'knowing the way thereby (**ená**),' because Yama found it for them. **svás :** *by their own paths*, each by his own, each going by himself.

३ मातली कव्यैर्मो अङ्गिरोमिर्
बृहस्पतिर्ब्रह्मनिर्वावृधानः ।
याँच देवा वावृधुर्ये च देवान
खाहान्ये स्वधयान्ये मदन्ति ॥

मातली । कव्यैः । यमः । अङ्गिरः ऽग्निः ।
बृहस्पतिः । ब्रह्म ऽग्निः । ववृधानः ।
यान् । च । देवाः । ववृधुः । ये । च ।
देवान् ।
खाहा । अन्ये । स्वधया । अन्ये । मदन्ति ॥

३ **Mátali**, **Kavyáir**, **Yamó** **Āngi-ro-**
bhir,
Bṛhaspátir **Ākva****bhir** **vāvṛdhā-**
náh,
yámá **ca** **devá** **vāvṛdhúr**, **yé** **ca**
deván,
sváhā **anyé**, **svadháyānyé** **mad-**
anti.

Mátali having grown strong with the Kavyas, Yama with the Āngirases, Bṛhaspati with the Rikvas, whom the gods have made strong and who (have made strong) the gods, some rejoice in the call Svāhā, others in the offering to the dead.

Mátali : mentioned only here ; one of seven m. stems in I (100, 1 b). **Saṃaṇa** thinks this means Indra because that god's charioteer (in later times) is **mátali** and therefore **mátali** (N. of **mátalin**) is 'he who is accompanied by **mátali**' ; but the accent of words in **in** is invariably on that syllable (p. 454 B a). **Kavyáis :** name of a group of ancestors ; the inst. used in the sociative sense (199 A 1). **Āngi-**

robhis: another group of ancestors, otherwise associated with Brhaspati (who exclusively is called Āngirasá). **Ākvaabhis:** another group of ancestors; cp. *sá ģkvatā gaṇéna he* (Brhaspati) *with the singing host* (iv. 50, 5). **vāvṛdhánás:** by means of oblations. **yámá ca:** the ancestors whom the gods strengthened by their aid, and who strengthened the gods with their offerings. **sváhā anyó:** some, by their association with the gods, rejoice in the call *sváhā*, which is addressed to the gods, others in the funeral oblations offered to them as ancestors. **madanti:** with inst. (p. 808, 1 c).

४ इमं यम प्रस्तरमा हि सीदा- इमम् । यम् । प्रस्तरम् । आ । हि । सीद ।
 क्रिरोमिः पितृभिः संविदानः । अङ्गिरोमिः । पितृमिः । समविदानः ।
 आ त्वा मन्त्राः कविशस्ता वहन्त्व आ । त्वा । मन्त्राः । कविशस्ताः । वहन्तु ।
 एना राजन्हुविषा मादयस्व ॥ एना । राजन् । हुविषा । मादयस्व ॥

4 *imám, Yama, prastarám á hí* Upon this strewn grass, O Yama,
sída, pray seat thyself, uniting thyself
Āngirobhiḥ pitṛbhiḥ samvidā- with the Āngirases, the fathers.
náh. Let the spells recited by the seers
á tvā mántrāḥ kavíśastā vah- bring thee hither. Do thou, O king,
antu. rejoice in this oblation.
ená, rájan, havíṣū mādayasva.

á sída: 2. s. ipv. of *sad sit* w. acc. *hí:* p. 252, 2; cp. p. 467, B. *pitṛbhiḥ:* apposition to *Āngirobhiḥ* (cp. 3 a). *samvidánás:* pr. pt. *Ā.* of 2. *vid find* according to the root class (158 a a). *kavíśastás:* on the accent cp. p. 456, 2 a and p. 462, f. n. 4. *ená:* here (cp. 2 d) inst. of *ena* (112 a) agreeing with *havíṣā*; accented because beginning the Páda (and always as an adv., cp. 2 d). *mādayasva:* with inst., cp. *madanti* in 3 d.

५ अङ्गिरोमिरा गंहि यच्चियेमिर् यमं वेक्ष्येतिह मादयस्व । अङ्गिरोमिः । आ । गंहि । यच्चियेमिः ।
 यमं वेक्ष्येतिह मादयस्व । यमं । वेक्ष्येतिह । इह । मादयस्व ।

विर्वस्वन्तं ऋवे यः पिता ते विर्वस्वन्तम् । ऋवे । यः । पिता । ते ।
 ऽसिन्वन्ने बर्हिष्या निषद्य ॥ अस्मिन् । यज्ञे । बर्हिषि । आ । निऽसद्य ॥

- 5 *Āngirobhir ā gahi yajñīyebhir; Come hither with the adorable*
Yāma, Vairūpāir ihā māda- Āngirases; O Yama, with the sons
yasva. of Virūpa do thou here rejoice. I
Vīvasvantam huve, yāh pitā te, call Vivasvant who is thy father,
asmin yajñāḥ barhiṣi ā niṣādya. (let him rejoice), having sat himself
down on the strew at this sacrifice.

Āngirobhis: sociative inst. (199 A 1). *ā gahi*: root *ao.* ipv. of *gam* (148, 5). *Vairūpāis*: sociative inst.; this patronymic form occurs only here; *Virūpa* occurs once in the sing. as the name of one who praised *Agni* (viii. 64, 6), and three times in the pl. as of seers closely connected with the *Āngirases*, as sons of heaven or of *Āngiras*. *huve*: 1. s. pr. *Ā.* of *hū* *call*. *yās*: supply *āsti*. *e* is defective by one syllable (p. 441, 4 B a). *barhiṣi ā*: to be taken together (cp. 176, 1, 2). *niṣādya*: gd. of *sad sit*; agreeing with *Vīvasvantam* (cp. 210): it is not the priest who sits down on the strew, but the god; *d* occurs in iii. 85, 6 as applied to *Indra*.

- 6 अङ्गिरसो नः पितरो नवम्वा अङ्गिरसः । नः । पितरः । नवऽम्वाः ।
 अथर्वाणो भृगवः सोम्यासः । अथर्वाणः । भृगवः । सोम्यासः ।
 तेषां वयं सुमती यज्ञियानाम् तेषाम् । वयम् । सुऽमती । यज्ञियानाम् ।
 अपि मद्दे सोमनसे स्वात्म ॥ अपि । मद्दे । सोमनसे । स्वात्म ॥

- 6 *Āngiraso, naḥ pitāro, Nāvagvā, The Āngirases, our fathers, the*
Ātharvāṇo, Bhṛgavaḥ, somiā- Navagvas, the Atharvans, the
saḥ: Bhrgus, the Soma-loving: we would
tēṣāṃ vayam sumatāu yajñi- abide in the favour, the good graces
yānām of them the adorable ones.
āpi bhadre saumanasē siāma.

naḥ pitáraḥ : in apposition to the names ; cp. 4 b. Návagvās &c., names of ancient priestly families. ápi syāma to be taken together ; ápi as = to take part in.

७ प्रेहि प्रेहि पथिभिः पूर्वैभिर्	प्र। इहि। प्र। इहि। पथिभिः। पूर्वैभिः।
यत्रा नः पूर्वे पितरः परेयुः।	यत्र। नः। पूर्वे। पितरः। पराईयुः।
उमा राजाणा स्वधया मदन्ता	उमा। राजाणा। स्वधया। मदन्ता।
यमं पश्चासि वरुणं च देवम्॥	यमम्। पश्चासि। वरुणम्। च। देवम्॥

7 préhi, préhi pathíbhīḥ pūrvī- bhir, yātrā naḥ pūrve pitáraḥ pa- reyúḥ. ubhā rājānā svadháyā mād- antā, Yamam paśyāsi Vāruṇam ca devám.	<i>Go forth, go forth by those ancient paths on which our fathers of old have passed away. Thou shalt see both kings rejoicing in the offering to the dead, Yama and Varuṇa the god.</i>
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préhi préhi : addressed to the dead man ; note that this repeated cd. vb. is not treated as an Āmredita ; in fact only one repeated verbal form is so treated in the RV., viz. piba-piba (p. 282, g). Note the remarkable alliteration in a b ; cp. the repetition of -ā in c and of -am in d ; of a- in 9 c d, and of -au in 10-12. pūrve : prn. adj (p. 116). rājānā : note that both Yama and Varuṇa are called kings, but Varuṇa alone a god (cp. note. on 1 d). svadháyā : cp. 8 d. paśyāsi : 2. s. pr. sb. of paś see (cp. p. 853).

८ सं नक्षत्र पितुभिः सं यमेने- ष्टापूर्तेन परमे क्षीमन्। द्वित्वायावचं पुनरस्मिद्वि सं नक्षत्र तन्वा सुवर्चाः॥	सम्। नक्षत्र। पितुभिः। सम्। यमेने। इष्टापूर्तेन। परमे। विःक्षीमन्। द्वित्वाय। अचवचम्। पुनः। अस्मिन्। जा। इहि। सम्। नक्षत्र। तन्वा। सुवर्चाः॥
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8 sām gachasva pitṛbhiḥ, sām *Unite with the Fathers, unite*
 Yaména, *with Yama, with the reward of thy*
 iṣṭāpūrténa paramé vioman. *sacrifices and good works in the*
 hitvāyāvadyām pūnar ástam *highest heaven. Leaving blemish*
 óhi : *behind go back to thy home ; unite*
 sām gachasua tanvā suvárcāḥ. *with thy body, full of vigour.*

iṣṭā-pūrténa : note that this old Dvandva cd. (see vocab.) is not analysed in the Pada text. paramé : the abode of Yama and the Fathers is in the highest heaven ; mádhye diváḥ in x. 15, 14. vioman : loc. without i (p. 69). hitvāya : gd., 163, 8. ástam : the home of the Fathers ; cp. 9 b-d. tanvā suvárcāḥ : being free from disease and frailties, the dead man unites with a body which is complete and without imperfections. The AV. often speaks of such being the state of things in the next life. In d the rare resolution of v in -sua is required.

९ अपेतं वीतं वि च सर्पतातो अयं । इतं । वि । इतं । वि । च । सर्पतं ।
 ऽस्मा एतं पितरो लोकमकन । अतः ।
 अहोभिरङ्गिरक्तुमिर्व्यक्तं अक्षि । एतम् । पितरः । लोकम् । अकन ।
 यमो ददात्यवसानमसौ ॥ अहः ऽमिः । अतः ऽमिः । अक्तुः ऽमिः । वि
 ऽक्षतम् ।
 यमः । ददाति । अतः ऽसानम् । अक्षि ॥

9 ápeta, víta, ví ca sarpatáto : *Begone, disperse, slink off from*
 asmá etám pitáro lokám akran. *here : for him the Fathers have*
 áhobhir adbhir áktúbhir ví- *prepared this place. Yama gives*
 aktam *him a resting-place distinguished*
 Yamó dadāti avasānam asmai. *by days and waters and nights.*

This stanza is addressed to the demons to leave the dead man alone. víta : for ví ita (see p. 464, 17, 1 a). asmái : accented because emphatic at the beginning of a Pada, but unaccented at the end of d (cp. p. 452, A c). akran : 3. pl. act. root ao. of kṛ make. áhobhir adbhir : cp. ix. 118, where the joys of the next world are

described, yātra jyótir ājasraṃ, tāsmin mām dhehi amṛte lōke where there is eternal light, in that immortal world place me (7), and yātra amūr yāhvātīr āpas, tātra mām amṛtaṃ kṛdhi where are those swift waters, there make me immortal (8). aktúbhis: nights as alternating with days. vyāktam: pp. of ví + añj adorn, distinguish.

- १० अति द्रव सारमेयी श्वानौ अति । द्रव । सारमेयी । श्वानौ ।
 चतुरस्रो श्वस्रो साधुना पथा । चतुःस्रस्रो । श्वस्रो । साधुना । पथा ।
 अथा पितृभुविदचो उपेहि अथ । पितृन् । सुविदचान् । उपेहि ।
 यमेन ये सधमादं मदन्ति ॥ यमेन । ये । सधमादम् । मदन्ति ॥

- 10 āti drava sārameyāu śvānau, Run by a good path past the two
 caturakṣāu śabālau sādhuṇā sons of Saramā, the four-eyed,
 pathā; brindled dogs; then approach the
 āthā pitṛṇ suvidātrāṃ ūpehi, bountiful Fathers who rejoice at
 Yaména yé sadhamādam mād- the same feast as Yama.
 anti.

sārameyāu: in this and the following duals (including 11 a b) the ending au is irregularly used; in the old parts of the RV. ā is employed before consonants and at the end of a Pāda. śvānau: to be read as a trisyllable (cp. 91, 3). caturakṣāu: doubtless meant to imply keen sight; thus this epithet is also applied to Agni. In the Avesta a four-eyed dog watches at the head of the bridge by which the souls of the dead pass to the other world, and scares away the fiend from the holy ones. b is a Jagati (cp. p. 445, f. n. 7). āthā: the second syllable metrically lengthened. Yaména: sociative inst. (p. 306, 1). sadhamādam: cognate acc. with mādanti (p. 300, 4).

- १ यो ते श्वानौ यम रक्षितारौ यो । ते । श्वानौ । यम् । रक्षितारौ ।
 चतुरस्रो पथिरसो गृचचसो । चतुःस्रस्रो । पथिरसो रति पथिरसो ।
 गृचचसो ।

ताभ्यामि॒नं परि॑ देहि॒ रा॒ज॒न॒ ताभ्या॑म् । ए॒न॒म् । परि॑ । दे॒हि । रा॒ज॒न॒ ।
 स्व॒स्ति चा॑स्मा॒ च॒नमी॒वं च॑ धेहि॒ ॥ स्व॒स्ति । च॒ । च॒क्षे॒ । च॒नमी॒वम् । च॒ ।
 धेहि॒ ॥

- 11 yáu te śuánau, Yama, rakṣitá- Give him over to those two, O
 rau, King, that are thy dogs, O Yama,
 caturakṣáu pathirákṣi nṛcákṣa- the guardians, four-eyed, watchers
 sau, of the path, observers of men ;
 tábhiām enam pári dehi, rájan : bestow on him welfare and health.
 svastí cāsmā anamivám ca
 dhehi.

yáu: au in this and the following duals for ā, as in 10. nṛcá-
 kṣasau: as Yama's messengers (cp. 12 b). b is a Jagatī (cp. 10 b).
 enam: the dead man. dehi (2. s. ipv. of dā give): that they may
 guide him to Yama's abode. dhehi: 2. s. ipv. of dhā put.

- १२ उ॒रु॒ण॒साव॑सु॒तुपा॑ उ॒दुम्ब॒लो उ॒रु॒ण॒सो । अ॒सु॒तुपो॑ । उ॒दुम्ब॒लो ।
 य॒मस्य॑ दू॒तो च॑र॒तो ज॒नो॑ अ॒नु । य॒मस्य॑ । दू॒तो । च॒र॒तः । ज॒नान् । अ॒नु ।
 ताव॑स्य॒भ्यं दृ॒श्ये॒ सूर्या॑य॒ तो । अ॒स्य॒भ्यम् । दृ॒श्ये॒ । सूर्या॑य॒ ।
 पु॒नर्दा॑ता॒मसु॑म॒बेह॑ म॒द्रम् ॥ पु॒नः । दा॒ताम् । अ॒सुम् । अ॒व । इ॒ह । म॒द्रम् ॥

- 12 urūṇasāv, asutfpā, udumbaláu, Broad-nosed, life-stealing, . . the
 Yamásya dūtáu carato jánām two as messengers of Yama wander
 ānu; among men ; may these two give us
 táv asmábhyam dṛśāye sūriāya back here to-day auspicious life that
 púnar dātām āsum adyéhá bhad- we may see the sun.
 rām.

urū-ṇasáu: the second syllable is metrically lengthened ; on the
 cerebralization of the dental n see 65 b ; here we have the normal use
 of au as āv before a vowel within a Pada ; broad-nosed, that is, keen-
 scented. asutfpā u-: on the Sandhi see 22 ; the literal meaning
 delighting in lives implies delighting in taking them, while they

wander among men as Yama's messengers. *udumbalāu*: this word occurs here only, and there is no means of throwing any light on its sense; the *au* of this dual, as of *dūtāu*, for *ā*, shows the same irregularity as in the preceding stanzas. *caratas*: in order to seek out the lives of those about to go to the abode of Yama. *asmābhyam*: dat. pl. of *ahám*. *drśāye*: dat. inf., with attracted acc. (200 B 4). *dātām*: 3. du. ipv. root *ao*. of *dā* give; as having already marked us for their victims, let them give back our life to-day.

३ यमाय सोमं सुनुत
यमाय जुहुता हविः ।
यमं ह यज्ञो गच्छत्
अग्निदूतो अरंक्षतः ॥

यमाय । सोमम् । सुनुत ।
यमाय । जुहुत । हविः ।
यमम् । ह । यज्ञः । गच्छति ।
अग्निदूतः । अरंक्षतः ॥

13 *Yamāya sōmaṃ sunuta,*
Yamāya juhutā haviḥ;
Yamam ha yajñō gachati,
Agnidūto āramkṛtaḥ.

For Yama press the Soma, to
Yama offer the oblation; to Yama
goes the sacrifice well prepared, with
Agni as its messenger.

juhutā: with metrically lengthened final vowel; 2. pl. ipv. of *hu* sacrifice addressed to those officiating at the sacrifice. *Yamam*: acc. of the goal (197, 1; cf. 204, 1 b). *Agnidūtas*: the idea underlying this figurative expression is that the smoke of the sacrificial fire goes up to heaven where Yama dwells.

१४ यमाय घृतवच्चिर्
जुहोत प्र च तिष्ठत ।
स नो देवेष्वा यमद्
दीर्घमायुः प्र जीवसे ॥

यमाय । घृतवत् । हविः ।
जुहोत । प्र । च । तिष्ठत ।
सः । नः । देवेषु । आ । यमत् ।
दीर्घम् । आयुः । प्र । जीवसे ॥

14 *Yamāya ghr̥tavad dhavir*
juhōta, prā ca tiṣṭhata;
sā no devēṣu ā yamad,
dīrgham āyuh prā jivāse.

To Yama offer the oblation
abounding in ghee, and step forth;
may he guide us to the gods that
we may live a long life.

juhóta: the irr. strong form (p. 144, B. 3 a) with a long vowel in the second syllable is here utilized for metrical purposes, as the regular form juhuta has its final vowel lengthened in 13 b. *prá tiṣṭhata*: *step forward*, in order to offer the oblation; cp. the use of *prá bhr̥ bring forward* an oblation. *á yamat*: inj. of root *ao.* of *yam extend*; this form constitutes a play on the name of Yama. *nas*: acc. governed by *á yamad*; cp. ix. 44, 5, *sá naḥ sómo devéṣu á yamat may he, Soma, guide us to the gods*; on the loc., cp. 204 B 1 b. *áyus*: cognate acc. (197 A 4). *prá jīváse*: cp. p. 463, f. n. 8. The meaning of *cd* is: 'may he keep us (the survivors) to the worship of the gods (and not lead us to the Fathers), so that we may enjoy long life on earth' (cp. 12 c, d).

१५ यमाय मधुमत्तमं

राज्ञे हव्यं जुहोतन ।

इदं नम ऋषिभ्यः पूर्वजेभ्यः

पूर्वेभ्यः पथिष्ठत्र्यः ॥

यमाय । मधुमत्तमम् ।

राज्ञे । हव्यम् । जुहोतन ।

इदम् । नमः । ऋषिभ्यः । पूर्वजेभ्यः ।

पूर्वेभ्यः । पथिष्ठत्र्यः ॥

15 Yamāya mādhumattamam

rājñe havyám juhótana.

idám náma ṛṣibhyaḥ pūrvajé-
bhiaḥ,

pūrvabhyaḥ pathikṣṭṭbhiāḥ.

To Yama the king offer the most

honied oblation. This obeisance is

for the seers born of old, the ancient
makers of the path.

juhótana: again the strong form to suit the metre (cp. 14 b). *pathikṣṭṭbhyas*: because they were the first, after Yama had shown the way, to tread the path leading to Yama's abode (the *pitṛyāna the road of the Fathers*). This stanza is a *Brhati* in the middle of *Anuṣṭubhs*, differing from them only by the addition of four syllables in the third Pāda (see p. 444, 9 b).

१६ चिकद्भुकेमिः पतति

षकुर्वीरेकमिद्वहत् ।

चिद्भुग्नायची कन्दोसि

सर्वी ता यम आहिता ॥

चिकद्भुकेमिः । पतति ।

षट् । उर्वीः । एकम् । इत् । बृहत् ।

चिद्भुग् । गायत्री । कन्दोसि ।

सर्वी । ता । यमे । आहिता ॥

16 trikadrakebhiḥ patati.

śāḥ urvīr, ékam id bṛhát,
triṣṭúb, gāyatrí, chándāṃsi,
sárvā tá Yamá áhitā.

*It flies through the three Soma
vats. The six earths, the one great
(world), triṣṭubh, gāyatrī and (the
other) metres, all these are placed
in Yama.*

The meaning of a b in this final stanza is obscure, partly because the subject is not expressed in a, and partly because it is uncertain whether b is syntactically connected with a or not. The probability is that here we have two sentences, one consisting of a, the other of b-d. The first then probably means that the Soma draught is ready for Yama; the second expresses the greatness of Yama by stating that all things are contained in him. trikadrakebhis: this word, occurring six times in the RV., always appears in the pl., and always except here in the locative. It is four times directly connected with Soma, and once alludes to it; e. g. trikadrakeṣu apibat sutásya he (Indra) drank of the pressed Soma in the three vessels (i. 32, 3). The term trikadrūka in the ritual of the Brāhmaṇas is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as 'the god flies like a bird to settle in the vats' (ix. 8, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. śāḥ urvīr: this expression is probably equivalent to the three heavens and three earths: cp. tísro dyávaḥ níhitā antár asmin, tísro bhúmīr úparāḥ, śāḍvidhānāḥ the three heavens are placed within him (Varuṇa) and the three earths below, forming a sixfold order (vii. 87, 5). ékam id bṛhát: by this expression is probably meant the universe, otherwise spoken of as víśvam ékam, idám ékam &c., the one being contrasted with the six; cp. i. 164, 6, ví yás tastāmbha śāḥ imá rájāṃsi . . kím ápi svid ékam? who propped asunder these six spaces; what pray is the one? triṣṭúbh, gāyatrí: these two names of metres are only mentioned in this and one other hymn of the tenth Maṇḍala. This and the following four hymns (x. 15-18) are among the latest in the RV. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; cp. i. 32, 15 (Indra); v. 18, 6 (Agni).

PITÁRAS

Two hymns (x. 15 and 54) are addressed to the Pitaras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Viṣṇu. The term as a rule applies to the early or first ancestors, who followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Aṅgirasas and Atharvans, the Bhṛguas and Vasiṣṭhas, who are identical in name with the priestly families associated by tradition with the composition of the Atharvaveda and of the second and seventh Maṇḍalas of the Rīgveda. The Pitaras are classed as higher, lower, and middle, as earlier and later, who though not always known to their descendants, are known to Agni. They revel with Yama and feast with the gods. They are fond of Soma, and thirst for the libations prepared for them on earth, and eat the offerings along with him. They come on the same car as Indra and the gods. Arriving in their thousands they range themselves on the sacrificial grass to the south, and drink the pressed draught. They receive oblations as their food. They are entreated to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasiṣṭhas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day; they found the light and generated the dawn. The path trodden by the Fathers (pitṛyāna) is different from that trodden by the gods (devayāna).

x. 15. Metre: Triṣṭubh; 11 Jagatī.

१ उदीरतामवर उत्परास	उत् । ईरताम् । अवरे । उत् । परासः ।
उमध्यमाः पितरः सोम्यासः ।	उत् । मध्यमाः । पितरः । सोम्यासः ।
असुं य ईयुरवुका सतन्नाम्	असुम् । यि । ईयुः । अवुकाः । सतन्नाः ।
ते नोऽवन्तु पितरो हवेषु ॥	ते । नः । अवन्तु । पितरः । हवेषु ॥

1 ūd Iratām āvara, ūt pārāsa,
 ūn madhyamāḥ pitāraḥ somi-
 āsaḥ ;
 āsum yā īyūr avukā śatañnāś,
 té nō avantu pitāro hāveṣu.

*Let the lower, let the higher, let
 the middlemost Soma-loving Fathers
 arise ; let those Fathers who,
 friendly, knowing right, have gone
 to life eternal, favour us in our
 invocations.*

úd fratām : note that *cd.* verbs are often repeated by means of the *prp.* (here *úd* twice) alone. **ávare** (on the *dec.*, see 120 c 1) &c.: these three words refer to the *Pitṛs* dwelling in the three divisions of the world, earth, air, heaven (cp. *yé pāṛthive rājasi* in 2 c; and the division of heaven into three, the lowest, the middlemost, and the third in which the Fathers sit: AV. xviii. 2, 49). *Sāyana* thinks that here the degrees of their holiness is meant, but in this same stanza, when it appears in the AV. (xviii. 1, 44), he thinks that degrees of merit or of age are intended; but degrees of age are expressly mentioned in 2 b by **pūrvāsas** and **ūparāsas**. **ásūm** : life in the heavenly world, immortal life (the *Pitaras* are called immortal in AV. vi. 41, 3) as opposed to terrestrial life. **iyur** : 3. pl. pf. act. of *i go*.

२ इदं पितृभ्यो नमो अस्तु च	इदम् । पितृभ्यः । नमः । अस्तु । च ।
ये पूर्वासो ये उपरास इयुः ।	ये । पूर्वासः । ये । उपरासः । इयुः ।
ये पार्थिवे रजसा निवृत्ता	ये । पार्थिवे । रजसि । आ । निवृत्ताः ।
ये वा नूनं सुवृजनासु विष्णु ।	ये । वा । नूनम् । सुवृजनासु । विष्णु ।

2 idāṃ pitṛbhyo nāmō astu adyā,	<i>Let this obeisance be made to-day</i>
yé pūrvāso, yé ūparāsa iyūḥ;	<i>to the Fathers who have departed</i>
yé pāṛthive rājasi ā niṣattā,	<i>earlier and later, who have seated</i>
yé vā nūnāṃ suvṛjānāsu vikṣū.	<i>themselves in the terrestrial air</i>
	<i>or who are now in settlements with</i>
	<i>fair abodes.</i>

pūrvāsas : in x. 14, 2. 7 the *prn.* form *pūrve* is used (see 120, 2). **iyūr** : in x. 14, 2. 7 the more distinctive *cd.* *pareyūr* appears. **ā niṣattās** (pp. of *sad sit*, cp. 67 a, b; cp. *ā niṣādya* in x. 14, 5). **pāṛthive rājasi** : in the atmospheric region above the earth; here the *Pitaras* in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. **suvṛjānāsu vikṣū** : cp. the frequent *mānuṣiṣu vikṣū* *human settlements*, with reference to the Fathers present at the funeral offerings on earth.

३ आहं पितृभ्युविदत्राँ अवित्सि
नपातं च विक्रमणं च विष्णोः ।
बर्हिषदो ये स्वधया सुतस्व
मज्जन्त पितृस्व इहागमिष्ठाः ॥

आ । अहम् । पितॄन् । सुवुविदत्रान् ।
अवित्सि ।
नपातम् । च । विक्रमणम् । च । वि-
ष्णोः ।
बर्हिषदः । ये । स्वधया । सुतस्व ।
मज्जन्त । पितॄः । ते । इह । आगमिष्ठाः ॥

३ āham pitṛbhy suvidātrāṁ avitsi,
nāpātam ca vikramaṇam ca
Viṣṇoḥ :
barhiṣādo yé svadhāyā sutāsya
bhājanta pitṛvās, tā ihāgami-
ṣṭhāh.

*I have won hither the bountiful
Fathers and the grandson and the
wide stride of Viṣṇu : they who, sit-
ting on the strew, shall partake of
the pressed drink with the offering
to the dead, come most gladly here.*

ā-avitsi (1. s. Ā. s. so. of 2. vid find); = I have induced to come to this offering. nāpātam : it is somewhat uncertain who is meant by this ; according to Prof. Geldner's ingenious explanation Yama (with whom the Pitara are associated) is intended, because in the VS. (xxix. 60) Viṣṇu (here coupled with nāpātam) is called the husband of Aditi, whose son (TS. vi. 5, 6, 2) was Vivasvant, the father of Yama (see note on x. 14, 1) ; but it is doubtful whether this later statement was part of the mythological belief of the RV., where Yama is the grandson of Tvaṣṭr (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = sāhaso nāpātam (Agni is called nāptre sāhasvate in viii. 102, 7) = sāhasaḥ sūnūm son of strength, a frequent epithet of Agni, for which once (vi. 4, 4) sūno son alone is used in an Agni hymn; and below (9c) Agni is invoked to come with the Fathers : āgne yāhi suvidātrebhiḥ pitṛbhiḥ. There is here also a good example of the fanciful interpretations of Sāyaṇa : Viṣṇor (= yajñasya) nāpātam (= vināśābhāvam) the non-destruction of the sacrifice. vikramaṇam : Viṣṇu's third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). bhājanta : 3. pl. inj. Ā. of bhaj share, with partitive gen. (202 A e). pitṛvās : gen. of pitṛ (p. 81). ā-gamiṣṭhās : accent, p. 458, 9 A b.

- ४ बर्हिषदः पितर ऊत्सर्वाग् बर्हिषदः । पितरः । ऊतो । सर्वाक् ।
 इमा ते हव्या चक्षमा जुषध्वम् । इमाः । वः । हव्या । चक्षम । जुषध्वम् ।
 त आ गतावसा श्रुतमेना- ते । आ । गत । अवसा । श्रुतमेन ।
 चा नः शं योररपो दधात ॥ अथ । नः । श्रु । योः । अरुपः । दधात ॥

- 4 bārhiṣadaḥ pitara, ūtī arvāg; *Ye Fathers that sit on the strew,*
 imā vo havyā cakṣmā: juṣā- *come hither with aid; these offer-*
 dhvam; *ings we have made to you: enjoy*
 tā ā gata āvasā śāntamena; *them; so come with most beneficent*
 āthā naḥ śām yór arapó da- *aid; then bestow on us health and*
 dhāta. *blessing free from hurt.*

bārhiṣadaḥ pitaraḥ: see note on viii. 48, 7 c. ūtī: inst. of ūti (p. 81, f. n. 4). arvāk: hither; the vb. ā gata come is easily to be supplied from c. cakṣmā: with metrical lengthening of the final syllable. juṣādhvam: accented because it forms a new sentence (p. 466, 19 b). té: as such, as enjoying our offerings. gata: 2. pl. ipv. root ao. of gam go. āthā: metrically lengthened. dadhāta: 2. pl. pr. ipv. of dhā place, with irr. strong form of the pr. stem instead of the normal dhatta (p. 144 B 1 b).

- ५ उपहृताः पितरः सोम्यासो उपहृताः । पितरः । सोम्यासः ।
 बर्हिषिषु निधिषु प्रियेषु । बर्हिषिषु । निधिषु । प्रियेषु ।
 त आ गमन्तु त इह श्रुवन्तु ते । आ । गमन्तु । ते । इह । श्रुवन्तु ।
 अधि श्रुवन्तु तेऽवन्तुस्मान् ॥ अधि । श्रुवन्तु । ते । अवन्तु । अस्मान् ॥

- 5 ūpahūtāḥ pitāraḥ somiāso *Invited are the Soma-loving*
 bārhiṣeṣu nidhiṣu priyeṣu; *Fathers to the dear deposits placed*
 tā ā gamantu; tā ihā śruvantu; *on the strew; let them come; let*
 ādhi bruvantu; té avantu *them listen here; let them speak for*
 asmān. *us; let them aid us.*

ūpa-hūtās: pp. of hū call. nidhiṣu: the offerings deposited on the sacrificial grass. gamantu: 8. pl. ipv. root ao. of gam go. śruvantu: 8. pl. ipv. root ao. of śru hear.

ई आ॒च्या जा॒नुं दक्षि॑णतो नि॒षद्ये-
मं य॒क्षम॑मि गृणी॒त वि॒श्वे ।
मा हि॑सिष्ट॒ पित॑रः के॒न चि॒त्तो
यद् आ॒गः पु॒रुष॑ता॒ करा॑म ॥

आ॒ऽअ॒र्च्य । जा॒नुं । दक्षि॑णतः । नि॒ऽस॒द्य ।
इ॒मम् । य॒क्षम् । अ॒मि । गृ॒णी॒त । वि॒श्वे ।
मा । हि॑सिष्ट । पि॒तरः । के॒न । चि॒त् । नः ।
यत् । वः । आ॒गः । पु॒रुष॑ता । करा॑म ॥

6 ācyā jānu, dakṣiṇatō niśadya,
imāṃ yajñāṃ abhī grṇīta vīśve;
mā himsiṣṭa, pitarāḥ, kēna cin
no,
yād va āgaḥ puruṣātā kārāma.

*Bending the knee, sitting down
to the south do ye all greet favour-
ably this sacrifice; injure us not,
O Fathers, by reason of any sin
that we may have committed against
you through human frailty.*

ā-acyā (gd. of ao *bend*): note that the suffix -yā is much oftener long than short (164), but in the Pada text it is always short. jānu: probably the left knee; cp. the ŚB. ii. 4, 2, 2, where the gods bend the right knee, the Fathers the left knee. In rites connected with the dead, the auspicious direction is reversed, left being substituted for right. dakṣiṇatās: *to the right* (of the védī altar), that is, *to the south*, because the south is the region of Yama and the Pitaras. grṇīta: 2. pl. ipv. of 1. gr *sing*. himsiṣṭa: 2. pl. inj. iṣ ao. of hims *injure*. kēna cid yād āgaḥ for kēna cid āgasā yād, the substantive being put into the rel. instead of the principal clause. vas: dat. of disadvantage (p. 314 B 1). puruṣātā: inst. s. identical in form with the stem (97, 1, p. 77). kārāma: 1. pl. root ao. sb. (p. 171); in the sense of an indefinite past.

७ आसी॑नासो अ॒रुणी॑नामुप॒स्थे
र॒यिं ध॑त्त दा॒शुषे॑ म॒र्त्याय॑ ।
पु॒त्रेभ्यः॑ पि॒तर॑स्त्व॒ वस्वः॑
म॒ य॒क्षत॑ त॒ इहो॑र्जं द॒धात॑ ॥

आसी॑नासः । अ॒रु॒णी॑नाम् । उप॒ऽस्थे ।
र॒यिम् । ध॑त्त । दा॒शुषे॑ । म॒र्त्याय॑ ।
पु॒त्रेभ्यः॑ । पि॒तरः॑ । त॒स्व । व॒स्वः ।
म॒ । य॒क्ष॒त॒ । ते । इ॒ह । ऊ॒र्जम् । द॒धा॒त॒ ॥

7 āsīnāso aruṇinām upāsthe
rayiṃ dhatta dāśuṣe mārtyāya.

*Sitting in the lap of the ruddy
(dawns) bestow wealth on the wor-*

putrēbhiaḥ, pitaras, tāsya vās- *shipping mortal. To your sons, O*
 vah *Fathers, present a share of those*
 prá yachata; tá ihórjaṃ da- *riches; so do ye here bestow*
 dhāta. *strength.*

āsīnāśas: irr. pr. pt. *Ā. of ās sit: 158 a.* aruṇīnām: aruṇā *ruddy* is the colour of dawn, and the f. of this adj. sometimes appears as an epithet of the dawns; that these are here meant is also indicated by vii. 9, 1; 63, 8, where Agni and Sūrya are said to awake or arise uśāsām upāsthāt *from the lap of the dawns.* dhatta and dadhāta: here both the regular and the irr. ipv. of dhā are used (cp. note on 4 d). tāsya vāsvaḥ: referring to rayīm in b; on the form of the gen. see p. 81. té: anaphoric use (cp. p. 294 b).

८ थे नः पूर्वे पितरः सोम्यासी
 ऽनुहिरे सोमपीथं वसिष्ठाः ।
 तेभिर्द्युमः संरराणो हवींश्च
 उग्रसुशङ्निः प्रतिकांममन्तु ॥
 थे । नः । पूर्वे । पितरः । सोम्यासः ।
 अनुऽह्निरे । सोमऽपीथम् । वसिष्ठाः ।
 तेभिः । द्युमः । समऽरराणः । हवींश्च ।
 उग्रन् । उग्रत्ऽभिः । प्रतिऽकामम् । अन्तु ॥

8 yé naḥ pūrve pitāraḥ somiāso, *Those forefathers of ours, the*
 anūhiré somapithām Vasiṣṭhāḥ, *Soma-loving, the Vasiṣṭhas, who*
 tébhīr Yamāḥ samrarāṇó hav- *fare after him to the Soma-*
 īmṣi, *draught, with them let Yama,*
 uśānn uśādbhiḥ, pratikāmām *sharing their gifts, eat the obla-*
 attu. *tions at pleasure, he the eager with*
them the eager.

anu-ūhiré: the derivation and meaning are somewhat doubtful; most probably pf. of vah *drive*, in this case meaning *who have driven after Yama to the Soma-draught*; it may possibly come from ūh *consider*, then meaning *who have been considered worthy of the Soma-draught*. Vasiṣṭhās: as one of the groups of ancient seers. sam-rarāṇās (pf. pt. *Ā. of rā give*): sharing with them their gifts to their descendants (cp. 7 b c).

९ थे तातृषुर्देवचा विहमाना
 होचाविदः सोमतष्टासो अर्चिः ।
 होचाऽविदः । होचाऽविदः । सोमऽतष्टासः । अर्चिः ।

आ॒पे॒ या॒हि सु॒वि॒द॒त्रे॒भि॒र्वा॒ङ्
स॒त्येः क॒व्यैः पि॒तृ॒भिर्घ॒र्म॒स॒न्निः ॥

आ । अपे । या॒हि । सु॒वि॒द॒त्रे॒भिः ।
अ॒र्वा॒ङ् ।

स॒त्येः । क॒व्यैः । पि॒तृ॒भिः । घ॒र्म॒स॒त्त॒भिः ॥

9 yé tātrṣúr devatrā jéhamānā,
hotrāvidaḥ stómataṣṭāsā arkáih :
ágne yāhi suvidátrebhir arvān
satyáih kavyáih pitṛbhir ghar-
masádbhiḥ.

Who, gasping, have thirsted
among the gods, knowing oblations,
having praise fashioned for them
with songs : with them the bountiful
Fathers, the true, the wise that sit
at the heating vessel, come hither,
O Agni.

tātrṣúr : pf. of trṣ, with long red. vowel (189, 9); such vowels regularly appear in their short form in the Pada text (cp. note on iii. 59, 1 b). devatrā : in heaven ; trā is one of the suffixes which in the Pada text is separated, being treated as the second member of a cd. stomá-taṣṭāsas : this Tp., *fashioned with praise*, otherwise used with matí = *hymn*, is here applied to persons and thus comes to have the sense of a Karmadhāraya Bv. (189, 1) = taṣṭá-stomāsas ; the latter kind of cd., with a pp. as first member, does not exist in the RV. arkáis : to be taken with the preceding word = *by means of songs*. arvān : 93 b. kavyáis : this word occurs in only two other passages, the original meaning apparently being = *kavi wise* (cp. kavyá-tā wisdom) ; here it may be intended to denote a particular group of Fathers (cp. x. 14, 3). gharmasádbhis : probably in heaven ; cp. x. 16, 10, sá gharman invāt paramé sadhásthe : *may he (Agni) further the gharma in the highest abode* ; this word as well as jéhamānās may be intended to contrast with tātrṣúr ; cp. vii. 103, 9.

१० ये स॒त्वा॒सो ह॒वि॒र॒दो ह॒वि॒ष्या
र॒द्धे॒ण दे॒वैः स॒र॒द्यं द॒र्धा॒नाः ।
आ॒पे॒ या॒हि स॒हस्रं दे॒व॒व॒न्देः
प॒रैः पू॒र्वैः पि॒तृ॒भिर्घ॒र्म॒स॒न्निः ॥

ये । स॒त्वा॒सः । ह॒विः॒ऽअ॒दः । ह॒विः॒ऽपाः ।
र॒द्धे॒ण । दे॒वैः । स॒र॒द्यम् । द॒र्धा॒नाः ।
आ । अपे । या॒हि । स॒हस्रम् । दे॒व॒व॒न्देः ।
प॒रैः । पू॒र्वैः । पि॒तृ॒भिः । घ॒र्म॒स॒त्त॒भिः ॥

- 10 yé satyáśo havirádo haviṣpá *They who are true, eating the*
 índreṇa deváiḥ sarátham dá- *oblation, drinking the oblation,*
 dhānāḥ, *having the same car with Indra*
 ágne yāhi sahásram devavan- *and the gods, with those thousand*
 dáḥ *god-praising remote forefathers that*
 páraiḥ púrvaiḥ pitṛbhir gharma- *sit at the heating vessel, come, O*
 sádbhiḥ. *Agni.*

sa-rátham : this word, primarily a Bv., *having the same car*, is then often used as a cognate acc. (p. 800, 4) with yā = *go* (on a journey) *with the same car* (here with dhā in place of yā); then adverbially (p. 801, 5 b). dádhanās : pr. pt. \bar{A} . of dhā put (cp. p. 460, f. n. 8); the pf. pt. \bar{A} . would be dadhānās (159). sahásram : agreeing with pitṛbhis : more usual would be sahásreṇa pitṛbhis : cp. 194 B 1 b (p. 291); párais : the primary meaning of this word is *farther* (opposed to *nearer* ávara, less often úpara, ántara), *more remote*, then also *higher*; there is no opposition here to púrvais (opposed to which are ávara and úpara), which in any case would be in the reverse order, púrvaiḥ paráiḥ; the meaning is *the remote, the early Fathers*; cp. vi. 21, 6, páraṇi pratná *remote, ancient deeds* opposed to ávarāśas *later men*.

- ११ अग्निष्वात्ताः पितर एह गच्छतु अग्निऽस्वात्ताः । पितरः । आ । इह । गच्छतु ।
 सदःसदः सदत सुप्रणीतयः । सदःसदः । सदत । सुऽप्रणीतयः ।
 अत्ता हवींषि प्रयतानि बर्हिषु अत्त । हवींषि । प्रयतानि । बर्हिषि ।
 अथा रयिं सर्ववीरं दधातु ॥ अथ । रयिम् । सर्वऽवीरम् । दधातु ॥

- 11 Ágniṣvāttāḥ pitara, éhá ga- *Ye Fathers that have been de-*
 chata; *voured by fire come hither; sit you*
 sádaḥ-sadaḥ sadata, supraṇī- *down each on his seat, ye that have*
 tayah; *good guidance; eat the oblations*
 attá havīṃṣi práyatāni barhīṣi; *proffered on the strew; then bestow*
 áthā rayim sárvavīram dadhā- *wealth accompanied entirely by*
 tana. *strong sons.*

Agni-svāttās: with the voc. accent on the first syllable; the ordinary accent would be Agni-svāttās like other Tps. formed with Agni, but such cds. with a pp. as second member usually accent the first (cp. p. 456, 2 a). **svāttās**: pp. of svād *sweeten* (cp. 67 b). **sādaḥ-sadaḥ**: itv. cd. (p. 282 a; p. 454, 10 a), governed by sadata. **sadata**: 2. pl. ipv. a ao. of sad *sit* (147, 5). **supraṇitayas**: *having good guidance, well led, coming in good order*; the Pada text does not recognize the cerebralization of the n (65 a, b). **attā, āthā**: final a metrically lengthened. **prā-yatāni**: pp. of yam. **dadhātana**: irr. strong form (cp. note on 7 d) and suffix tana (p. 925).

१२ त्वमग्ने ईक्षितो जातवेदो

त्वम् । अग्ने । ईक्षितः । जातवेदः ।

ऽवाह्व्यानि सुरभीणि हृत्वी ।

अवाह् । ह्व्यानि । सुरभीणि । हृत्वी ।

प्रादाः पितृभ्यः स्वधया ते अन्नं

प्र । अदाः । पितृभ्यः । स्वधया । ते ।

अद्धि त्वं देव प्रयता हवीर्षि ॥

अद्धि ।

अद्धि । त्वम् । देव । प्रयता । हवीर्षि ॥

12 tuám, Agna, Īitó, jātavēdo,
āvāḍ dhavyāni surabhīṇi kṛtvī.
prādāḥ pitṛbhyah; svadhāyā tē
akṣann;
addhī tvām, deva, prāyatā hav-
īṃṣi.

*Thou, O Agni, having been im-
plored, O Jātavedas, hast conveyed
the oblations, having made them
fragrant. Thou hast presented
them to the Fathers; with the
funeral offering they have eaten
them; do thou, O god, eat the
oblations proffered.*

Īitās: by us. **jāta-vedas**: a very frequent and exclusive epithet of Agni; it is a Bv. as its accent shows, meaning *having knowledge of created things* as explained by the RV. itself: **viśvā veda jānimā jātavedaḥ Jātavedas knows all creations** (vi. 15, 13); this is also the explanation of Sayana here: **jātaṃ, sarvaṃ jagad, vetti, iti jāta-vedāḥ**. **āvāḥ**: 2. s. s ao. of vah *carry* (144, 5). **dhavyāni**: for **havyāni** (54). **kṛtvī**: gd. of kṛ (163, 1). **adās**: 2. s. root ao. of dā (148, 1 a). **akṣan**: 3. pl. root ao. of ghas *eat* (p. 170, c). **addhī**: 2. s. ipv. of ad *eat*.

१३ ये चेह पितरो ये च नेह ये । च । इह । पितरः । ये । च । न । इह ।
 यांसं विद्म योँ उ च न प्रविद्म । यान् । च । विद्म । यान् । कुं इति । च । न ।
 स्व वेत्य यति ते जातवेदः म्रुविद्म ।
 स्वधामिर्यज्ञं सुकृतं जुषस्व ॥ त्वम् । वेत्य । यति । ते । जातवेदः ।
 स्वधामिः । यज्ञम् । सुकृतम् । जुषस्व ॥

13 yé ca ihá pitáro yé ca néhá, Both the Fathers who are here
 yámás ca vidmá yām u ca ná and who are not here, both those
 pravidmá, whom we know and whom we know
 tuám vettha yáti té, jātavedaḥ; not, thou knowest how many they
 svadhábhīr yajñám súkṛtam are, O Jātavedas; enjoy the sacri-
 juṣasva. fice well prepared with funeral
 offerings.

yé ca: supply sánti. vidmá 1. pl. pf. of vid know (p. 154, 3); the
 1. pl. pr. is vidmás. yámás ca: Sandhi, 40 a. yām u: 39, and p. 25,
 f. n. 2. pra-vidmá: know exactly. vettha: 2. s. pf. of vid know
 (p. 154, 3). yáti: cp. 118 a. té: supply sánti.

१४ ये अपिदग्धा ये अनपिदग्धा ये । अपिदग्धाः । ये । अनपिदग्धाः ।
 मध्ये दिवः स्वधया मादयन्ते । मध्ये । दिवः । स्वधया । मादयन्ते ।
 तेभिः स्वराळसुनीतिमेतां तेभिः । स्वराट् । असुनीतिम् । एताम् ।
 यथावशं तन्वं कल्पयस्व ॥ यथावशम् । तन्वम् । कल्पयस्व ॥

14 yé Agnidagdhá yé ánagni- Those who, burnt with fire and
 dagdhā, not burnt with fire, are exhilarated
 mādhye diváḥ svadháyā mādā- by the funeral offering in the midst
 yante, of heaven, as sovereign ruler do
 tébhiḥ suaráḥ ásunitim etám thou with them fit his body accord-
 yathávaśám tanúam kalpa- ing to thy power for this spirit-
 yasva. guidance.

yé ágnidagdhāḥ: that is, buried. mādhye diváḥ: note that
 the Fathers enjoy in heaven the funeral offering conveyed to them by

Agni, as well as eating the oblations offered them on the sacrificial grass^o(11c) *tábhīḥ*: in association with them (199 A 1), as they know the path of the dead. *svarāṭ*: as sovereign lord who acts according to his will (*yathāvasā́m*); the subject is Agni who is addressed in 9 c and 10 c (*Agne*), and in 12 a and 13 c (*jātavedas*) or mentioned in 11 a (*Āgniṣvā́ttā*), and in this stanza itself (*Agnidagdhas*). *tanvāṃ kalpayasva*: the body of the deceased; the words *svayám tanvāṃ kalpayasva* (VS. xxiii. 15) are explained in ŚB. xlii. 2, 7, 11: *svayám rūpāṃ kuruṣva yādṛ́śāṃ iohási assume thyself the form that thou desirest*; cp. also iii. 48, 4 b and vii. 101, 8 b *yathāvasā́m tanvāṃ cakṛa* (= *cakre*) *esáḥ he has taken a body according to his will*; the corresponding Pada in the AV. (xviii. 8, 59) reads *yathāvasā́m tanvāḥ kalpayāti may he fashion our bodies according to his will*; cp. also in the following funeral hymn (x. 16, 4) the hemistich: *yás te śívās tanvò, jātavedas, tábhīr vahānam sukṛtām u lokām with those which are thy auspicious bodies. O Jātavedas, conduct him to the world of the righteous. śsunītim etām*: dependent, like *tanvāṃ*, on *kalpayasva*: *prepare his body and this spirit-leading = prepare it for this spirit-leading*; Agni conducts the spirit (*śsu*) of the dead man, who is cremated, to the next world (cp. x. 16, 4, just quoted) where it unites with a new body (*tanū*); cp. x. 14, 8 cd: *āstam ehi; sām gachasva tanvā go home; unite with thy (new) body*; and x. 16, 5 *sām gachatām tanvā, jātavedaḥ let him (the deceased) unite with a (new) body, O Jātavedas*.

HYMN OF THE GAMBLER

This is one, among the secular hymns, of a group of four which have a didactic character. It is the lament of a gambler who, unable to resist the fascination of the dice, deplores the ruin he has brought on himself and his family. The dice (*akṣā*) consisted of the nuts of a large tree called *vibhīdaka* (*Terminalia bellerica*), which is still utilised for this purpose in India.

x. 34. Metre: Triṣṭubh; 7. Jagatī.

१ प्रविपा मां बृहतो मादयन्ति
प्रवातिषा हरिणि वर्षतानाः ।

प्रविपाः । मा । बृहतः । मादयन्ति ।
प्रवातिषाः । हरिणि । वर्षतानाः ।

सोमंस्त्रिव मीजवतस्त्रं मघो सोमंस्त्रइव । मीजवतस्त्रं । मघः ।
विभीदको जागृविर्मह्यमहान् ॥ विभीदकः । जागृविः । मह्यम् । अहान् ॥

1 prāvepā mā bṛható mādayanti The dangling ones, born in a
pravātejā iriṇe vārvṛtānāḥ. windy place, of the lofty (tree)
sómasyeva Maujavatásya bha- gladden me as they roll on the
kṣó, dice-board. Like the draught of
vibhídako jágrvir máhyam the Soma from Mújavant, the en-
achān. livening Vibhídaka has pleased me.

vārvṛtānās: int. pt. of vṛt turn. Maujavatásya: coming from
Mount Mújavant as the best. achān: 8. s. s ao. of chand (p. 164, 5).
Verbs meaning to please take the dat. (p. 811 h).

२ न मां मिमेथ न जिहीत् एषा न । मा । मिमेथ । न । जिहीत् । एषा ।
शिवा सखिभ्य उत मह्यमासीत् । शिवा । सखिभ्यः । उत । मह्यम् । आ-
अब्रुवाहमेकपरस्त्रं हेतोर् सीत् ।
अनुव्रतामप जायामरोधम् ॥ अब्रुव । अहम् । एकपरस्त्रं । हेतोः ।
अनुव्रताम् । अप । जायाम् । अरोधम् ॥

2 ná mā mimetha, ná jihīṣa eṣā: She does not scold me, she is
śívā sákhibhya utá máhyam not angry: she was kind to friends
āsīt. and to me. For the sake of a die
akṣásyāhām ekaparásya hetór too high by one I have driven away
ānuvratām āpa jāyām arodham. a devoted wife.

mimetha: pf. of mith dispute. jihīṣa: pf. of hīṣ be angry (cp.
p. 8, f. n. 2). sákhibhyas: dat. (p. 818, 8). ekaparásya: accord-
ing to the accent this is a Tp. adj., exceeding by one, alluding to an
unlucky throw (called kali) in which when the number of dice
thrown is divided by four one remains over (while in the best throw,
the kṛta, nothing remains over). āpa arodham: root ao. of rudh
obstruct. The meaning of the stanza is: 'rejecting the kindly advice
of my wife, I gambled and lost'.

३ द्वेष्टि अश्रुरपे जाया वयसि द्वेष्टि । अश्रुः । अपे । जाया । वयसि ।
 न नाशितो विन्दते मर्दितारम् । न । नाशितः । विन्दते । मर्दितारम् ।
 यन्वस्वैव जरेतो वस्वस्व यन्वस्वऽहव । जरेतः । वस्वस्व ।
 नाहं विन्दामि कितवस्व भोगम् । न । अहम् । विन्दामि । कितवस्व । भोगम् ॥

3 dvēṣṭi śvaśrūr; āpa jāyā ru- *My mother-in-law hates me, my*
 naddhi; *wife drives me away: the man in*
 nā nāthitō vindate marḍitā- *distress finds none to pity him:*
 ram: *'I find no more use in a gambler*
 śvasasyeva jārato vāsniasya *than in an aged horse that is for*
 nāhām vindāmi kitavāsya bhō- *sale.'*
 gam.

āpa ruṇaddhi (3. s. pr. of rudh): turns him away when he asks for money to gamble with. nāthitās: the gambler speaks of himself in the 3. prs. śvasasya-iva: agreeing with kitavāsya. jāratas: pr. pt. of jī waste away. kitavāsya bhōgam: objective gen. (p. 320, B b).

४ अन्ये जायां परि मृशन्त्यस्व अन्ये । जायाम् । परि । मृशन्ति । अस्व ।
 यस्यागृध्वेदने वाज्यवः । यस्व । अगृधत् । वेदने । वाजी । अश्वः ।
 पिता माता आतर एनमाज्जर् पिता । माता । आतरः । एनम् । आज्जः ।
 न जानीमो नयता बद्धमेतम् । न । जानीमः । नयत । बद्धम् । एतम् ॥

4 anyē jāyām pāri mṛśanti asya, *Others embrace the wife of him*
 yāsyaḡrdhad vēdane vājī akṣāh. *for whose possessions the victorious*
 pitā mātā bhrātara enam āhur: *die has been eager. Father, mother,*
 'nā jānīmo, nāyatā baddhām *brothers say of him, 'we know him*
 etām'. *not, lead him away bound'.*

ḡrdhat: a ao. of ḡrdh be greedy, governing vēdane, loc. of the object (p. 325, 1 c). vājī: to be read with a short final (p. 437, a 4, cp. p. 441, 4 a); accent, p. 450, b. āhur: pf. of ah say. jānīmas: 1. pl. pr. of jñā know. nāyatā: accented as beginning a new

sentence (p. 466, 19 a); final vowel metrically lengthened (cp. p. 441, line 2). baddhām : as a debtor.

यदादीधे न दविषास्मिः यत् । आऽदीधे । न । दविषास्मि । एभिः ।
 परायज्ञोऽव हीये सखिभ्यः । परायत्ऽभ्यः । अव । हीये । सखिऽभ्यः ।
 न्युप्तास बधवो वाचमक्रतं निऽचमः । च । बधवः । वाचम । अक्रत ।
 एमीदेवां निष्कृतं आरिणीव । एभि । इत् । एवाम् । निऽकृतम् । आ-
 रिणीऽइव ॥

5 yád ādīdhye: 'ná daviṣāṇi ebhiḥ;
 parāyādbhyo āva hīye sakhī-
 bhyaḥ',
 nīuptās ca babhrāvo vācam
 ākrataṁ,
 émīd eṣāṁ niṣkṛtām jāriṇīva. When I think to myself, 'I will
 not go with them; I shall be left
 behind by my friends as they depart
 (to play)', and the brown ones,
 thrown down, have raised their
 voices, I go straight, like a courtesan,
 to their place of assignation.

ā-dīdhye: 1. s. pr. \bar{A} . of dhī think. daviṣāṇi: iṣ ao. sb. of du go (of which other forms occur in the AA. and the YV.); some scholars think the sense of play to be so necessary that this must be an irr. form (iṣ ao. sb.) from div play (like a-ṣṭhaviṣam, in a Sutra, from ṣṭhiv spit). ebhis: with the friends. āva hīye: ps. of 1. hā leave; I am left behind with abl. (cp. 201 A 1). uptās: pp. of vap strew. ākrata: 8. pl. \bar{A} . root ao. of kr, accented because still dependent on yád. Here we have a Jagatī Pada interposed in a Triṣṭubh stanza (cp. p. 445, f. n. 7); the same expression, vācam akrata, by ending a Pada in vii. 108, 8 produces a Jagatī Pada in a Triṣṭubh stanza. The final vowel of the vb. is here nasalized to avoid the hiatus at the end of the Pada (cp. i. 35, 6 a); viii. 29, 6 a; see p. 23, f. n. 1). émi íd: I go at once (p. 218). eṣāṁ: of the dice.

इ समामेति कितवः पृष्ठमानो समाम् । एति । कितवः । पृष्ठमानः ।
 विष्णामीति तन्वाऽमुमुवानः । विष्णामि । इति । तन्वा । मुमुवानः ।
 अचासो अस्व वि तिरन्ति कामं अचासः । अस्व । वि । तिरन्ति । कामम् ।
 प्रतिदीव्ये दधत आ कृतानि ॥ प्रतिऽदीव्ये । दधतः । आ । कृतानि ॥

6 sabhām eti kitavāḥ pṛchā-
māno,
jeṣyāmīti, tanuā śūśujānaḥ.
akṣāśo asya vī tiranti kāmam,
pratidīvne dādḥata ā kṛtāni.

*The gambler goes to the assembly
hall, asking himself, 'shall I con-
quer', trembling with his body.
The dice run counter to his desire,
bestowing on his adversary at play
the lucky throws.*

tanvā: accent, p. 450, 2b. śūśujānas: as this pt. is the only form of the vb. occurring, and is itself only found in one other passage (also with tanvā), its exact meaning is doubtful; but it must express either fear or confidence. tiranti: 3. pl. pr. of tṛ cross. pratidīvan: dec., 90, 8; dat. with verbs of giving (200 A 1). ā dādḥatas: N. pl. pr. pt. of dhā (156, p. 181, top) agreeing with akṣāśas; with prp. following (p. 462, 18 a). kṛtāni: probably in the specific sense of *the highest throws*, pl. of n. kṛtām.

७ अ॒वास॒ इदं॑ कु॒शिनो॑ नितो॒दिनो॑
नि॒कृत्वा॑न॒सर्प॑नासापधि॒ष्यवः॑ ।
कुमा॒रदे॒ष्णा अ॒यंतः॑ पुन॒र्हयो॑
मध्वा॒ संपृ॑क्ताः कित॒वस्व॑ ब॒र्हया॑ ॥

अ॒वासः । इत॑ । अ॒कुशिनः॑ । नि॒तोदि॑नः ।
नि॒कृत्वा॑नः । त॒र्पनाः॑ । ता॒पधि॑ष्यवः ।
कुमा॒रदे॒ष्णा । अ॒यंतः॑ । पुन॒र्हन्ः॑ ।
मध्वा॒ । स॒संपृ॑क्ताः । कि॒तव॑स्व । ब॒र्हया॑ ॥

7 akṣāśa id aṅkuśīno nitodīno,
nikṛtvānas tāpanās tāpayiṣṇā-
vaḥ;
kumāradeṣṇā, jāyataḥ punar-
hāno,
mādhvā sāmpṛktāḥ kitavāsya
barhāṇā.

*The dice are hooked, piercing,
deceitful, burning and causing to
burn; presenting gifts like boys,
striking back the victors, sweetened
with honey by magic power over the
gambler.*

tāpayiṣṇāvas: causing the gambler to pain others by his losses. kurārā-deṣṇās: giving gifts and then taking them back like children. punarbhānas: winning back from the winner, equivalent in sense to the preceding word; Sandhi, 65 b. sāmpṛktās: pp. of pṛe mix. barhāṇā: inst. a. (p. 77); with objective gen. (p. 820).

८ चिप॒ष्ठा॒शः क्री॒ळति॒ व्रात॑ एषां चि॒ष्प॒ष्ठा॒शः । क्री॒ळति॒ । व्रातः॑ । ए॒षाम् ।
 दे॒व इ॒व स॒विता॑ स॒त्यध॑र्मा । दे॒वः इ॒व । स॒विता॑ । स॒त्यध॑र्मा ।
 उ॒ग्र॒स्य॑ चि॒न्म॒न्य॒वे॒ न॒ ग॒म॒न्ते॒ । उ॒ग्र॒स्य॑ । चि॒त् । म॒न्य॒वे॒ । न॒ । ग॒म॒न्ते॒ ।
 राजा॑ चिदे॒भ्यो॒ नम॑ इ॒त्क॒णोति॑ ॥ राजा॑ । चि॒त् । ए॒भ्यः॑ । नमः॑ । इ॒त् ।
 क॒णोति॑ ॥

8 tripañcāśāḥ kṛīḷati vrāta eṣāṃ, Their host of three fifties plays
 devā iva Savitā satyādharmaḥ : like god Savitr whose laws are
 ugrāsya cin manyāve nā nam- true : they bow not before the wrath
 ante ; of even the mighty ; even a king
 rājā cid ebhyo nāma it kṛṇoti. pays them obeisance.

tripañcāśās : the evidence is in favour of interpreting this word as meaning consisting of three fifties, not consisting of fifty-three, as the number of dice normally used. devā iva Savitā : the point of the comparison is that the action of the dice is as independent of the will of others as the action of Savitr, who observes fixed laws of his own (iv. 53, 4 ; x. 139, 3), and whose will and independent dominion no being, not even Indra, Varuṇa, Mitra, Aryaman, Rudra can resist (ii. 38, 7. 9 ; v. 82, 2). nā : the only example in the RV. of the metrical lengthening of ná. namante, nāmas : with dat. (p. 311, k and 312, 2 a).

९ नी॒चा॒ वर्त॑न्त॒ उप॒रि॑ स्फुर॒न्त्य॒ नी॒चाः । वर्त॑न्ते । उप॒रि॑ । स्फुर॒न्ति॒ ।
 अ॒ह॒सा॒सो॒ ह॒स॒न्त॒म॒ स॒ह॒न्ते॒ । अ॒ह॒सा॒सः । ह॒स॒न्त॒म॒ । स॒ह॒न्ते॒ ।
 दि॒व्या॒ अ॒ङ्गा॒रा॒ इ॒रि॒णे॒ नृ॒प॒ताः॑ दि॒व्याः । अ॒ङ्गा॒राः । इ॒रि॒णे॒ । नि॒ऽउ॒प॒ताः॑ ।
 शी॒ताः॒ स॒न्तो॒ हृ॒द॒यं॒ निर्दे॑हन्ति ॥ शी॒ताः । स॒न्तः । हृ॒द॒यम् । निः । दु॒ह॒न्ति॒ ॥

9 nicā vartanta, upāri sphuranti. They roll down, they spring up-
 ahaśāso hāstavaṇṭam sahaṇte. ward. Though without hands, they
 divyā āṅgārā iriṇe nūptāḥ, overcome him that has hands.
 śītāḥ śānto, hṛdayam nīr dah- Divine coals thrown down upon
 anti. the gaming-board, being cold, they
 burn up the heart.

Every Pada in this stanza contains an antithesis: *nīcā*—*upāri*; *aśatāsah*—*hāstavantam*; *divyāḥ*—*īriṇe*; *śītāḥ*—*nīr dahanti*. *divyās*: alluding to their magic power over the gambler; cp. *barhānā* in 7 d. *āṅgārās*: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: *adhidévanam vá agnis, tāsya eté 'ṅgārā yád akṣāḥ the gaming-board is fire, the dice are its coals*.

१० आया तप्यति कितवस् ह्रीना जाया । तप्यति । कितवस् । ह्रीना ।
 माता पुत्रस्य चरतः क्व खित् । माता । पुत्रस्य । चरतः । क्व । खित् ।
 क्षणावा बिभ्यद्गमिद्धमानो क्षणवा । बिभ्यत् । धनम् । इद्धमानः ।
 ऽन्विषामस्तमुप नक्तमेति ॥ ऽन्विषाम् । अस्तम् । उप । नक्तम् । एति ॥

10 *jāyā tapyate kitavāsya hīnā, Forsaken the wife of the gambler*
mātā putrāsya cārataḥ kva svit. is grieved, the mother (too) of the
ṛṇāvā bibhyad dhānam ichā- son that wanders who knows where.
māno, Indebted, fearing, desiring money
anyeṣām āstam ūpa nāktam eti. he approaches at night the house of
others.

hīnā: pp. of *hā leave*. *putrāsya*: the gambler. *tapyate* must be supplied with *mātā*. *ṛṇā-vā*: lengthening of final *a* before *v* (15, 1 c). *bibhyat*: pr. pt. of *bhī fear*. *ūpa eti*: probably for the purpose of stealing, to explain c. *nāktam*: see 178, 2; 195 A 5 a.

११ स्त्रियं दृष्ट्वाय कितवं ततापा- स्त्रियम् । दृष्ट्वाय । कितवम् । तताप ।
 न्वेषां जायां सुकृतं च योनिम् । ऽन्विषाम् । जायाम् । सुकृतम् । च । यो-
 पूर्वाङ्गे अश्वान्युयुजे हि बधून् निम् ।
 सो अपिरने वृषसः पपाद् ॥ पूर्वाङ्गे । अश्वान् । युयुजे । हि । बधून् ।
 सः । अपिः । अने । वृषसः । पपाद् ॥

11 *striyam dṛṣṭvāya kitavām ta- It pains the gambler when he*
tāpa, sees a woman, the wife of others
anyeṣām jāyām, sukṛtam ca and their well-ordered home. Since
yōnim he yokes the brown horses in the

pūrvāhṇē áśvān yuyujé hí ba- morning, he falls down (in the
bhrūn, evening) near the fire, a beggar.
só agnér ánte vṛṣalāḥ papāda.

tatāpa: used impersonally with the acc.; this and the following two perfects may be translated as presents, because they express habitual actions continued into and included in the pr. (213 A a).
dṛṣṭvāya: gd. of dṛś see, agreeing with kitavām as the virtual subject (210). striyam (p. 88, β): jāyām as apposition, a woman who is the wife of others; that is, when he sees the wives of others and their comfortable homes, he is reminded of the unhappiness of his own wife and the bareness of his own home. áśvān: the brown dice are here figuratively called horses, which he yokes; that is, he begins a long spell of gambling with them. papāda: he consequently falls down, exhausted and overcome, on the ground beside the fire in the evening, having lost everything.

१२ यो वः सेनाजीर्महतो गणस्व	यः । वः । सेनाजीः । महतः । गणस्व ।
राजा ब्रातस्व प्रथमो बभूव ।	राजा । ब्रातस्व । प्रथमः । बभूव ।
तस्मै हणोमि न धनां हणध्मि	तस्मै । हणोमि । न । धनां । हणध्मि ।
दशाहं प्राचीस्तदुतं वदामि ॥	दश । अहम् । प्राचीः । तत् । अतम् ।
	वदामि ॥

12 yó vaḥ senānīr maható gaṇāsya, To him who as the general of
rájā vrátasya prathamó ba- your great throng, as king has
bhūva, become the first of your host, I
tásmai kṛṇomi, 'ná dhaná ru- stretch forth my ten fingers—
adhmi'; 'I withhold no money—this is truth
dásāhām prácis, 'tád ṛtām va- I say'.
dāmi'.

yó vaḥ: no specific die is meant, the expression only implying a chief, in the abstract, of the total number of dice played with.
dása kṛṇomi prácis: I put the ten (sc. fingers) forward, that is, I stretch out my two hands. prácis: A. pl. f. of prāc, used predicatively (198, 1). tásmāi: dat. of advantage (200 B 1). ná dhaná

ruṇadhmi: that is, 'I have no money left for you;' these words in sense come after prācīs, expressing what is implied by that gesture. rtām: predicative, *I say this as true* (198, 1).

१३ अचैर्मा दीव्यः हविमित्कषस्व अचैः । मा । दीव्यः । हविम् । इत् । हवस्व ।
 वित्त रमस्व बड् मन्वमानः । वित्ते । रमस्व । बड् । मन्वमानः ।
 तच्च गावः कितव तच्च जाया तच्च । गावः । कितव । तच्च । जाया ।
 तन्मे वि चष्टे सवितायमर्यः ॥ तत् । मे । वि । चष्टे । सविता । अयम् ।
 अर्यः ॥

13 akṣáir má divyaḥ; kṛśm it 'Play not with dice; ply thy
 kṛśasva; tillage; rejoice in thy property,
 vittó ramasva, bahú mán̐ya- thinking much of it; there are thy
 mānaḥ; cattle, O gambler, there thy wife':
 tát̐ra gávaḥ, kitava, tát̐ra jāyá: this Savitr here, the noble, reveals
 tán me vi caṣṭe Savitáyám to me.
 aryāḥ.

This stanza is spoken by the gambler, who in a-c quotes the advice of Savitr. divyas: 2. s. inj. of div *play* with má (p. 240). ramasva: with loc. (204, 1 a). tát̐ra: cattle and wife can be regained by acquiring wealth. caṣṭe: 3. s. pr. of cakṣ. me: dat. (200 A c). ayám: as actually present. aryás: noble, as upholder of moral law.

१४ मित्रं ह्येष्वं खलु मृकतां नो मित्रम् । ह्येष्वम् । खलु । मृकतां । नः ।
 मा नो घोरेण चरतामि धृष्णु । मा । नः । घोरेण । चरत । अमि । धृष्णु ।
 नि वो नु मन्युर्विशतामरातिर् नि । वः । नु । मन्युः । विशताम् ।
 अन्यो बभ्रूणां प्रसितो न्वसु ॥ अरातिः ।
 अन्यः । बभ्रूणाम् । प्रसितो । नु । असु ॥

14 mitráṁ kṛṇudhvam khálu, mṛ- Pray make friendship, be gracious
 látā no. to us. Do not forcibly bewitch us
 má no ghoréṇa caratābhī dhr̥- with magic power. Let your wrath,
 spú. your enmity now come to rest. Let

ní vo nú manyúr viśatām, *another now be in the toils of the
árātir. brown ones.*

anyó babhrūṇām prásitau nú
astu.

mṛśātā (2. pl. ipv. of mṛṣ, p. 8, n. 2): accented as beginning a new sentence; with final vowel metrically lengthened. nas: dat. (p. 811, f). carata-abhi: with prp. following the vb. (p. 468, 20 A). dhṛṣṇú: acc. adv. (p. 801, b). In this final stanza the gambler adjures the dice to release him from their magical power.

PURUṢA

There are six or seven hymns dealing with the creation of the world as produced from some original material. In the following one, the well-known *Puruṣa-sūkta* or Hymn of Man, the gods are the agents of creation, while the material out of which the world is made is the body of a primeval giant named *Puruṣa*. The act of creation is here treated as a sacrifice in which *Puruṣa* is the victim, the parts when cut up becoming portions of the universe. Both its language and its matter indicate that it is one of the very latest hymns of the *Rigveda*. It not only presupposes a knowledge of the three oldest Vedas, to which it refers by name, but also, for the first and only time in the *Rigveda*, mentions the four castes. The religious view is moreover different from that of the old hymns, for it is pantheistic: 'Puruṣa is all this world, what has been and shall be'. It is, in fact, the starting-point of the pantheistic philosophy of India.

x. 90. Metre: Anuṣṭubh; 16 Triṣṭubh.

१ सहस्रशीर्षा पुंश्चः

सहस्रंशीर्षा । पुंश्चः ।

सहस्राक्षः सहस्रपात् ।

सहस्रंक्षः । सहस्रंपात् ।

स भूमिं विचतीं वृत्वा-

सः । भूमिम् । विचतः । वृत्वा ।

अतिदृष्टाङ्गुलम् ॥

अति । अतिदृष्ट । दृष्टंक्षुलम् ॥

1 sahasraśīrṣā Pūruṣaḥ,
sahasrākṣāḥ, sahasrapāt.
sā bhūmim viśvato vṛtvā,
āty atīṣṭhad daśāṅgulām.

*Thousand-headed was Puruṣa,
thousand-eyed, thousand-footed. He
having covered the earth on all
sides, extended beyond it the length
of ten fingers.*

sahasraśīrṣā &c.: that is, having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). sahasrākṣās: of the very numerous Bv. cds. formed with sahasra this and sahasra-arghā are the only ones with irr. accent (cp. p. 455, 10 c). daśāṅgulām: probably only another way of expressing that his size was greater even than that of the earth. atiṣṭhat: ipf. of sthā stand

१ पुरुष एवेदं सर्वं	पुरुषः । ए॒व । इ॒दम् । सर्व॑म् ।
यन्नृतं यच्च भव्यम् ।	यत् । भू॒तम् । यत् । च॒ । भव्य॑म् ।
उतामृतत्वस्थेति शानो	उ॒त । अ॒मृत॒त्वस्त्व॑ । ई॒शानः॑ ।
यदन्ननातिरोहति ॥	यत् । अ॒न्न॑ । अ॒ति॒रो॒हति॑ ॥

2 Pūruṣa evédāṁ sārvaṁ	<i>Puruṣa is this all, that has been</i>
yád bhūtām yác ca bháviam.	<i>and that will be. And he is the</i>
utámṛtatvásyésāno,	<i>lord of immortality, which he grows</i>
yád ānnaenātiróhati.	<i>beyond through food.</i>

Puruṣa is coextensive with the whole world including the gods. bhavyam: a late and irregular cadence. amṛtatvásyā: of the immortals, the gods. yád: there is some doubt as to the construction of d; the parallelism of áty atiṣṭhat in 1 d and of áty ariocyata in 5 c indicates that Puruṣa is the subject and yád (the gods) the object, and that the former exceeds the latter ānna, that is, by means of sacrificial food. The words have also been interpreted to mean: *who* (the gods) *grow up by* (sacrificial) *food*; or, *and of that which grows by food*, that is, creatures other than the gods. In these interpretations the meaning of áti does not seem to be sufficiently brought out.

३ एतावानस्य महिमा-	ए॒तावा॑न् । अ॒स्य॒ । म॒हि॒मा॒ ।
तो ज्यायान् पुरुषः ।	अ॒तः । ज्य॒या॒यान् । च॒ । पुरु॑षः ।
पादोऽस्य विश्वा भूतानि	पा॒दः । अ॒स्य॒ । वि॒श्वा॑ । भू॒ता॒नि॒ ।
चिपादस्त्वामृतं दिवि ॥	चि॒पा॒द॒स्त्वामृ॑तम् । दि॒वि॒ ॥

३ etāvān asya mahimā,	<i>Such is his greatness, and more</i>
āto jyāyām ca Pūruṣaḥ.	<i>than that is Puruṣa. A fourth of</i>

pādo 'sya viśvā bhūtāni;
tripād asyāmṛtam divi.

him is all beings, three-fourths
of him are what is immortal in
heaven.

etāvān asya : irr. Sandhi for etāvāñ asya (occurring also in x. 85, 45: putrāñ ā), is a sign of lateness, this being the regular post-Vedic Sandhi (39). ātas : equivalent to an ab. after the cpv. (201, 8). jyāyāmā ca : on the Sandhi, see 40 a. Pūruṣas : a metrical lengthening for Pūruṣas (cp. the Pada text) to avoid a sequence of four short syllables, cp. 5 b. amṛtam : equivalent to amṛtatvá.

४ त्रिपादूर्ध्व उदैत्युर्ध्वः
पादोऽस्येहामवत्युनः ।
ततो विष्वङ्क्वामत
साशनानशने अभि ॥

त्रिपात् । ऊर्ध्वः । उत । ऐत । पुर्ध्वः ।
पादः । अस्य । इह । अभवत् । पुनरिति ।
ततः । विष्वङ् । वि । अक्रामत् ।
साशनानशने इति । अभि ॥

4 tripād ūrdhvā úd ait Pūruṣaḥ;
pādo 'syehābhavat pūnaḥ.
tāto viṣvañ ví akrāmat
sāśana-anāśané abhi.

With three quarters Pūruṣa
rose upward; one quarter of him
here came into being again. Thence
he spread asunder in all directions
to what eats and does not eat.

úd ait (3. s. ipf. of i go, p. 130) : to the world of immortals. ihā : in this world. pūnar : that is, from his original form. tātas : from the earthly quarter. ví akrāmat abhi : distributed himself to, developed into. sāśana-anāśané : animate creatures and inanimate things; this cd. represents the latest stage of Dvandvas in the RV. (186 A 1, end).

५ तस्माद्विराज्जायत
विराजो अधि पूर्ध्वः ।
स जातो अत्रिच्यत
पञ्चामृमियो पुरः ॥

तस्मात् । विराट् । अजायत् ।
विराजः । अधि । पुर्ध्वः ।
सः । जातः । अति । अत्रिच्यत् ।
पञ्चात् । मृमिम् । अथो इति । पुरः ॥

5 tasmād Virāḷ ajāyata, Virāḷo ādhi Pūruṣaḥ. sá jātó áty aricyata pāścād bhūmim átho purāḥ.	<i>From him Virāḷ was born, from Virāḷ Puruṣa. When born he reached beyond the earth behind and also before.</i>
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tasmād: from the undeveloped quarter of Puruṣa. Virāḷ: as intermediate between the primaeval Puruṣa and the evolved Puruṣa; cp. x. 72, 4: Áditer Dākṣo ajāyata, Dākṣād u Áditiḥ pári from *Aditi Dakṣa was born, and from Dakṣa Aditi*. On the Sandhi, see p. 3, n. 2. With cd cp. 1 cd. átho: 24.

६ यत्पुर्व्वेण हविषा देवा यज्ञमतन्वत। वसन्तो अस्यासीदार्ज्यं योष्म इध्मः श्रद्धविः ॥	यत् । पुर्व्वेण । हविषा । देवाः । यज्ञम् । अतन्वत । वसन्तः । अस्त्र । आसीत् । आर्ज्यम् । योष्मः । इध्मः । श्रत् । हविः ॥
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6 yāt Pūruṣeṇa haviṣā devā yajñám ātanvata, vasantó asyāsīd ājyam, griṣmá idhmāḥ, śarād dhaviḥ.	<i>When the gods performed a sacri- fice with Puruṣa as an oblation, the spring was its melted butter, the summer its fuel, the autumn its oblation.</i>
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Here the gods are represented as offering with the evolved Puruṣa an ideal human sacrifice to the primaeval Puruṣa. ātanvata: 3. pl. ipf. *Ā.* of *tan stretch*; this vb. is often used figuratively in the sense of *to extend the web of sacrifice* = *to carry out, perform*. dhavis: 54.

७ तं यज्ञं बर्हिषि प्रोचन् पुर्व्वं त्रातमयतः । तिर्न देवा अयजन्त साध्या अर्षयश्च ये ॥	तम् । यज्ञम् । बर्हिषि । प्र । प्रोचन् । पुर्व्वम् । आतम् । अयतः । तिर्न । देवाः । अयजन्त । साध्याः । अर्षयः । च । ये ॥
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7 tām yajñám 'barhiṣi praukṣan Pūruṣam jātám agratāḥ :	<i>That Puruṣa, born in the begin- ning, they besprinkled as a sacrifice</i>
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téna devá ayajanta,
sādhyaś ṣṣayaś ca yé.

on the strew : with him the
gods, the Sādhyaś, and the seers
sacrificed.

jātām agratás : the evolved Puruṣa, born from Virāj (5 b), the same as in 6 a. prá-aukṣan : 3. pl. ipf. of 1. ukṣ *sprinkle*. ayajanta : = yajñám átanvata in 6 b. Sādhyaś : an old class of divine beings (here probably in apposition to devás), cp. 16 d. ṣṣayaś ca yé : and those who were seers, a frequent periphrastic use of the rel. = simply ṣṣayaś.

c तस्माद्यज्ञात्सर्वङ्गतः

तस्मात् । यज्ञात् । सर्वङ्गतः ।

संभृतं पृषदाज्यम् ।

समङ्भृतम् । पृषत्तञ्चाज्यम् ।

पशूनांश्च वायव्यान्

पशून् । तान् । च । वायव्यान् ।

आरण्यान्ग्राम्याश्च ये ॥

आरण्यान् । ग्राम्याः । च । ये ॥

8 tásmād yajñát sarvahútaḥ
sāmbhṛtaṁ pṛṣadājiám :
paśún táms oakre vāavyān,
āraṇyān, grāmiás ca yé.

From that sacrifice completely
offered was collected the clotted
butter : he made that the beasts of
the air, of the forest, and those
of the village.

tásmād : ab. of the source (201 A 1). sāmbhṛtam : as finite vb. pṛṣad-ājyám : accent, p. 455, 10 d 1. paśún : Sandhi, 40, 2. táms : attracted to paśún for tát (pṛṣadājyám) ; Sandhi, 40, 1 a. vāavyān : one of the rare cases where the independent Svarita remains in pronunciation (p. 448, 1) ; ñn here remains unaffected by Sandhi because it is at the end of a Pada (p. 31, f. n. 3) ; this is one of several indications that the internal Padas (those within a hemistich) as well as the external Padas were originally independent (cp. p. 465, f. n. 4). āraṇyān : that is, *wild*. grāmiás ca yé = grāmyān, that is, *tame* ; cp. ṣṣayaś ca yé in 7 d.

e तस्माद्यज्ञात्सर्वङ्गतः

तस्मात् । यज्ञात् । सर्वङ्गतः ।

अचः सामानि अक्षिरे

अचः । सामानि । अक्षिरे ।

हन्दांसि अक्षिरे तस्माद्

हन्दांसि । अक्षिरे । तस्मात् ।

यजुस्तस्माद्वायत ॥

यजुः । तस्मात् । अवायत ॥

७ तस्मād yajñāt sarvaḥūta
 fcaḥ sāmāni jajñire;
 chāndāṃsi jajñire tasmād
 yájus tasmād ajāyata.

*From that sacrifice completely
 offered were born the hymns and
 the chants; the metres were born
 from it; the sacrificial formula
 was born from it.*

fcaḥ: the Rigveda. sāmāni: the Sāmaveda. jajñire: 8. pl. pf.
 Ā. of jan beget. yájus: the Yajurveda. This is the first (implicit)
 mention of the three Vedas. The AV. was not recognized as the
 fourth Veda till much later.

१० तस्माद्द्या अजायन्त
 ये के चीभयादतः ।
 गावो ह जश्चिरे तस्मात्
 तस्माज्जाता अजावयः ॥

तस्मात् । अश्वाः । अजायन्त ।
 ये । के । च । उभयादतः ।
 गावः । ह । जश्चिरे । तस्मात् ।
 तस्मात् जाताः । अजावयः ॥

10 tasmād áśvā ajāyanta
 yé kó ca ubhayádataḥ.
 gāvo ha jajñire tasmāt;
 tasmāj jātā ajāvāyaḥ.

*From that arose horses and all
 such as have two rows of teeth.
 Cattle were born from that; from
 that were born goats and sheep.*

yé kó ca: whatever animals besides the horse, such as asses and
 mules, have incisors above and below. ajāvāyas: a pl. Dv. (186 A 2);
 Dvandvas are not analysed in the Pada text.

११ यत्पुरुषं व्यदधुः
 कतिधा वक्त्रायन् ।
 मुखं किमस्य कौ बाहू
 का ऊरू पादौ उच्येते ॥

यत् । पुरुषम् । वि । व्यदधुः ।
 कतिधा । वि । वक्त्रायन् ।
 मुखम् । किम् । अस्य । कौ । बाहू इति ।
 कौ । ऊरू इति । पादौ । उच्येते इति ॥

11 yát Puruṣam viśadadhuh,
 katidhā ví akalpāyan?
 mūkham kim asya? káu bāhú?
 ká ūrú pádā ucyete?

*When they divided Puruṣa, into
 how many parts did they dispose
 him? What (did) his mouth (be-
 come)? What are his two arms,
 his two thighs, his two feet called?*

vi-śdadhur: when the gods cut up Puruṣa as the victim; here the Padapāṭha again (see note on viii. 48, 2 a, 10 c) accents the prp. in a subordinate clause (p. 462, 20 B). **kāu**: the dual ending *au* for the normal *ā* before consonants (cp. note on x. 12, 10 a); **kā** and **pādā** before **ū**: 22. **ucyete**: 3. du. pr. pa. of **vac** speak: Praghya, 28 b.

१२ ब्राह्मणीं॑स्य॒ मुखमासीद्
बाहू॒ राजन्यः॑ कृतः ।
ऊरू॒ तदस्य॑ यद्वैशः
पद्मां॑ सूद्रो अजायत ॥

ब्राह्मणः । अस्य॒ । मुखम् । आसीत् ।
बाहू इति॑ । राजन्यः । कृतः ।
ऊरू इति॑ । तत् । अस्य॒ । यत् । वैशः ।
पद्माम् । सूद्रः । अजायत् ॥

12 brāhmaṇo 'sya mūkham āsīd,
bāhū rājanīyaḥ kṛtāḥ;
ūrū tād asya yād vaiśyaḥ;
padbhyām sūdro ajāyata.

*His mouth was the Brāhman,
his two arms were made the warrior,
his two thighs the Vaiśya; from
his two feet the Śūdra was born.*

In this stanza occurs the only mention of the four castes in the RV. brāhmaṇo 'sya: Sandhi accent, p. 465, 17, 3. rājanīyaḥ: predicative nom. after a ps. (196 b). kṛtāḥ attracted in number to rājanīyaḥ, for kṛtāu (cp. 194, 3). yād vaiśyas: the periphrastic use of the rel. (cp. 7 d and 8 d), lit. *his two thighs became that which was the Vaiśya*. padbhyām: abl. of source (77, 3 a, p. 453, 1).

१३ चन्द्रमा॑ मर्नसो जातम्
चक्षोः॑ सूर्यो अजायत ।
मुखा॑दिन्द्रश्चापि
प्राणा॑द्युर्वाजायत ॥

चन्द्रमाः । मर्नसः । जातः ।
चक्षोः । सूर्यः । अजायत् ।
मुखात् । इन्द्रः । च । अपिः । च ।
प्राणात् । वायुः । अजायत् ॥

13 candramā mānaso jātās;
cākṣoḥ sūryo ajāyata;
mūkhād īndraś ca Agniś ca,
prāṇād Vāyūr ajāyata.

*The moon was born from his
mind; from his eye the sun was
born; from his mouth Indra and
Agni, from his breath Vayu was
born.*

Note that *candrā-mās* is not analysed in the Pada text. *cākṣas*: ab. of *cākṣu* used only in this passage = the usual *cākṣas*; in the Funeral Hymn (x. 16, 8) *sūryas* and *cākṣas*, *vātas* and *ātmā* are also referred to as cognate in nature.

१४ नाभ्यां आसीदन्तरिक्षं
शीर्ष्णीं वीः समवर्तत ।
पृथ्वां भूमिर्दिशः ओचात्
तथा लोकौ चकलयन् ॥

नाभ्याः । आसीत् । अन्तरिक्षम् ।
शीर्ष्णीः । वीः । सम् । अवर्तत ।
पृथ्वां भूमिः । दिशः । ओचात् ।
तथा । लोकान् । चकलयन् ॥

14 nābhyā āsīd antārikṣam;
śīrṣṇó dyáuḥ sām avartata;
padbhyām bhūmir, díśaḥ áró-
trāt:
táthā lokāṁ akalpayan.

From his navel was produced
the air; from his head the sky was
evolved; from his two feet the earth,
from his ear the quarters: thus
they fashioned the worlds.

nābhyās: ab. of *nābhi* inflected according to the ī dec. (p. 82 a).
śīrṣṇās: ab. of *śīrṣān* (90, 1 a; p. 458, 2). *sām avartata*: this vb.
is to be supplied in c; cp. *ádhi sām avartata* in x. 129, 4. *akalpa-*
yan: ipf. cs. of *kṛp*; *they* (the gods) *fashioned*.

१५ सप्तास्त्रासन्परिधयस्
त्रिः सप्त समिधः कृताः ।
देवा यद्यज्ञं तन्वाणा
अबध्नन्पुंसं पशुम् ॥

सप्त । अस्त्र । आसन् । परिधयः ।
त्रिः । सप्त । समिधः । कृताः ।
देवाः । यत् । यज्ञम् । तन्वाणाः ।
अबध्नन् । पुंसम् । पशुम् ॥

15 saptāśyāsan paridhāyas;
trīḥ saptá samīdhaḥ kṛtāḥ;
devá yád, yajñám tanvāná,
ábadhnan Púruṣam paśúm.

Seven were his enclosing sticks;
thrice seven were the faggots made,
when the gods performing the sacri-
fice bound Puruṣa as the victim.

paridhāyas: the green sticks put round the sacrificial fire to fence
it in, generally three in number. *saptá*: as a sacred number.
tanvānās: cp. 8 b. *ábadhnan*: 3. pl. ipf. of *bandh*; cp. *púruṣeṇa*
haviṣā in 6 a and *táṃ yajñám Púruṣam* in 7 a b. *paśúm*: as appo-
sitional acc. (198).

१६ यज्ञेन यज्ञमयवन्त देवास्	यज्ञेन । यज्ञम् । अयवन्त । देवाः ।
तानि धर्माणि प्रथमान्यासन् ।	तानि । धर्माणि । प्रथमानि । आसन् ।
ते ह नाकं महिमानः सचन्त	ते । ह । नाकम् । महिमानः । सचन्त ।
यच्च पूर्वे साध्याः सन्ति देवाः ॥	यच्च । पूर्वे । साध्याः । सन्ति । देवाः ॥

16 yajñéna yajñám ayajanta de- vās :	<i>With the sacrifice the gods sacri- ficed to the sacrifice : these were</i>
tāni dhārmāṇi prathamāni āsan.	<i>the first ordinances. These powers</i>
té ha nákaṃ mahimānaḥ sa- canta,	<i>reached the firmament where are</i>
yātra pūrve Sādhiāḥ śanti, devāḥ.	<i>the ancient Sādhyas, the gods.</i>

ayajanta: this vb. ordinarily takes the acc. of the person worshipped and the inst. of that with which he is worshipped (308, 1 f); the meaning here is: they sacrificed to Puruṣa (here appearing as a sacrifice, like Viṣṇu in the Brāhmaṇas) with the sacrifice in which he was the victim. té mahimānaḥ: probably the powers residing in the sacrifice. This stanza is identical with i. 164, 50.

RĀTRĪ

The goddess of night, under the name of Rātrī is invoked in only one hymn (x. 127). She is the sister of Uṣas, and like her is called a daughter of heaven. She is not conceived as the dark, but as the bright starlit night. Decked with all splendour she drives away the darkness. At her approach men, beasts, and birds go to rest. She protects her worshippers from the wolf and the thief, guiding them to safety. Under the name of nákta n., combined with uṣás, Night appears as a dual divinity with Dawn in the form of Uṣásā-náktā and Náktosásā, occurring in some twenty scattered of the R̥gveda.

x. 127. Metre: Gāyatrī.

१ रात्रीं ब्रह्मदायती	रात्रीं । वि । ब्रह्मत् । आऽयती ।
पुरुषा देवाश्चभिः ।	पुरुषा । देवाः । चचभिः ।
विद्या चधि विधीऽधित ॥	विद्याः । चधि । विधीः । अधित ॥

1 Rātrī vi akhyat āyatī
puruṭrā devī akṣābhiḥ:
vīśvā ādhi āriyo 'dhita.

*Night approaching has looked
forth in many places with her eyes:
she has put on all glories.*

vi akhyat: a ao. of khyā see (147 a 1). ā-yatī: pr. pt. f. of ā + i go (95 a). devī: accent, p. 45C, b; metre, p. 487, a 4. akṣābhis: 99, 4; the eyes are stars. ādhi adhita: root ao. Ā. of dhā put (148, 1 a). āriyas (A. pl. of āri; 100 b, p. 87); the glories of starlight.

२ ओर्विप्रा अमर्त्या
निवतो देवुद्वतः ।
ज्योतिषा बाधते तमः ॥

अ॥ उ॥ । अप्राः । अमर्त्या ।
नि॥वतः । दे॥वी । उ॥द्वतः ।
ज्योतिषा । बा॥धते । तमः ॥

2 ā urv aprā amartīā
nivāto devī udvātaḥ:
jyōtiṣā bādhatē tāmaḥ.

*The immortal goddess has per-
vaded the wide space, the depths,
and the heights: with light she
drives away the darkness.*

ā aprās: 3. s. s ao. of prā fill (144, 5). devī: cp. 1 b. jyōtiṣā: with starlight.

३ नि॒ स्वसारमस्कृतो-
षसं दे॒व्याय॑ती ।
अपे॒दुं हा॑सते तमः ॥

निः । कुं इति । स्वसारम् । अ॥कृ॥तु ।
उ॥षसम् । दे॥वी । आ॥य॥ती ।
अप॥ । इत् । कुं इति । हा॥सते । तमः ॥

3 nīr u svāsāram askṛta
Uṣāsam devī āyatī:
āpēd u hāsate tāmaḥ.

*The goddess approaching has
turned out her sister Dawn; away
too will go the darkness.*

nīr askṛta: 3. s. root ao. of kṛ do; the s is here not original (Padapaṭha askṛta), but is probably due to the analogy of forms such as niṣ-kuru (AV.); it spread to forms in which kṛ is compounded with the prps. pári and sám (parīkṛṇvānti, páriṣkṛta, sámṣkṛta). Uṣāsam: Dawn here used in the sense of daylight (dec., 83, 2 a). nīr u — āpa id u: in the second clause the pcl. is used anaphorically (p. 221, 2), with special emphasis (id) on the second prp., = and the

darkness will also be dispelled by the starlight (cp. 2 c). *hāsate* : 3. a. sb. *Ā.* of the s ao. of 2. *hā* go forth (p. 162, 2).

४ सा नी चय यक्षा वयं
नि ते यामन्नविच्छहि ।
वृषे न वसति वयः ॥

सा । नः । चय । यक्षाः । वयम् ।
नि । ते । यामन् । अविच्छहि ।
वृषे । न । वसतिम् । वयः ॥

4 sâ nō adyâ, yâsyâ vâyam
nī te yāmann āvikṣmahi,
vṛkṣe nâ vasatīm vāyaḥ.

*So to us to-day thou (hast ap-
proached), at whose approach we
have come home, as birds to their
nest upon the tree.*

sâ : p. 294, ū ; a vb. has here to be supplied, the most natural one being *hast come*, from āyatī in 3 b. yâsyâs . . te for tvām yâsyâs, a pra. prn. often being put in the rel. clause. yāman : loc. (90). nī . . āvikṣmahi : s ao. *Ā.*, *we have turned in* (intr.). vasatīm : governed by a cognate vb. to be supplied, such as *return to*. vāyas : N. pl. of *vī bird* (99, 3 a).

५ नि यामासो अविद्यत
नि पद्वन्तो नि पक्षिणः ।
नि श्रेणासंखिदर्थिनः ॥

नि । यामासः । अविद्यत ।
नि । पद्वन्तः । नि । पक्षिणः ।
नि । श्रेणासः । खित । अर्थिनः ॥

5 nī grāmāsō avikṣata,
nī padvānto, nī pakṣiṇaḥ,
nī śyenāsasōid arthīnaḥ.

*Home have gone the villages,
home creatures with feet, home those
with wings, home even the greedy
hawks.*

nī avikṣata : 3. pl. *Ā.* s ao. of *viś enter*. grāmāsas : = *villagers*. nī : note the repetition of the prp. throughout, in place of the cd. vb. : a common usage.

६ यावया वृक्षं वृक्षं
यवयं श्रेणमृष्ये ।
यवा नः सुतरां मव ॥

यवयं । वृक्षम् । वृक्षम् ।
यवयं । श्रेणम् । अमृष्ये ।
यव । नः । सुतरां । मव ॥

6 yāváyā vṛkīam vṛkam,
yaváya stenám, ūrmie;
áthā naḥ sutará bhava.

*Ward off the she-wolf and the
wolf, ward off the thief, O Night;
so be easy for us to pass.*

yāváyā: cs. of *yu separate*; this and other roots ending in *ú*, as well as in *i*, *ṛ*, may take *Guṇa* or *Vṛddhi* in the cs. (168, 1 c), but the *Padapāṭha* invariably gives *yavaya*; the final vowel is metrically lengthened (in *b* it is long by position before *st*). *vṛkyām*: accent, p. 450, 2 b. *áthā*: final metrically lengthened (cp. p. 214).

७ उप॑ मा॒ पेपि॑श॒त्तमः॑

उप॑ । मा॒ । पेपि॑श॒त् । तमः॑ ।

कृ॒ष्यं ब॑न्तमस्थित ।

कृ॒ष्याम् । वि॒ञ्च॑न्तम् । अ॒स्थि॒त् ।

उष॑ ऋ॒णेव॑ यातय ॥

उष॑ः । ऋ॒णाऽई॒व । या॒त॒य ॥

7 ūpa mā pépiśat támaḥ,
kṛṣṇám, viaktam asthita:
Ūṣa ṛnéva yātaya.

*The darkness, thickly painting,
black, palpable, has approached me:
O Dawn, clear it off like debts.*

ūpa asthita: 3. s. *Ā.* of root *so.* of *sthā stand*. pépiśat: int. pr. pt. of *piś paint*, as if it were material. ūṣas: Dawn, as a counter-part of Night, is invoked to exact = remove the darkness from *Rātri*, as one exacts money owing. In hymns addressed to a particular deity, another who is cognate or in some way associated, is not infrequently introduced incidentally. yātaya: cs. of *yāt*.

८ उप॑ ते॒ गा॒ इ॒वाक॑रं

उप॑ । ते॒ । गा॒ऽई॒व । आ॒ । अ॒क॒र॒म् ।

वृ॒णी॒ष्व दु॑हित॒र्दिवः॑ ।

वृ॒णी॒ष्व । दु॑हि॒तः । दि॒वः ।

रा॒त्रि॒ सोमं॑ न जि॒ग्युषे॑ ॥

रा॒त्रि॒ । सोमं॑ । न । जि॒ग्युषे॑ ॥

8 ūpa te gā ivākaram,
vṛṇīṣvā, duhitar divaḥ,
Rātri, stómanā jigyūṣe.

*Like kine I have delivered up to
thee a hymn—choose it O daughter
of heaven, O Night—like a song of
praise to a victor.*

ūpa á akaram (1. s. root *so.* of *kṛ*): I have driven up for thee my song of praise, as a herdsman delivers up in the evening the cows which he has herded since the morning; cp. i. 114, 9, ūpa te stómān

paśupā iva ākaram *I have driven up songs of praise for thee like a herdsman.* vṛṇiṣvā: 2. s. ipv. Ā. from vṛ choose. b is parenthetical. stōmam is to be supplied with ākaram. jigyūṣe: dat. of pf. pt. of ji conquer (157 b a).

HYMN OF CREATION

In the following cosmogonic poem the origin of the world is explained as the evolution of the existent (sāt) from the non-existent (āsāt). Water thus came into being first; from it was evolved intelligence by heat. It is the starting-point of the natural philosophy which developed into the Sāṅkhya system.

x. 129. Metre: Triṣṭubh.

१ नासदासीन्नो सदासीत्तदानीं	न । असत् । आसीत् । नो इति । सत् ।
नासीद्द्रवो नो बीमा परो यत् ।	आसीत् । तदानीम् ।
किमावरीवः कुह कस्य शर्मन्	न । आसीत् । रवः । नो इति । विऽचीम् ।
अस्यः किमासीद्गहनं गभीरम् ॥	परः । यत् ।
	किम् । आ । अवरोवरिति । कुह । कस्य ।
	शर्मन् ।
	अस्यः । किम् । आसीत् । गहनम् । ग- भीरम् ॥

1 náśad āsīn, nō sād āsīt tadā-
nīm;
náśīd rájo nō víomā paró yāt.
kim ávarivaḥ? kúha? kásya
śármann?
ám̐bhaḥ kim āsīd, gáhanam ga-
bhírām?

*There was not the non-existent
nor the existent then; there was
not the air nor the heaven which is
beyond. What did it contain?
Where? In whose protection?
Was there water, unfathomable,
profound?*

Cf. ŚB. x. 5, 8, 1: ná_iva vá idám ágréśśad āsīd ná_iva sād āsīt *verily this (universe) was in the beginning neither non-existent nor existent as it were.* tadānīm: before the creation. āsīt: the usual

form of the 3. s. ipf. of *as be*; the rarer form occurs in 3 b. *nó*: for *ná u* (24). *viomā*: the final vowel metrically lengthened (cp. p. 440, 4 B). *parás*: adv.; on the accent cp. note on ii. 35, 6 c. *āavarivar*: 3. s. ipf. int. of *vr cover* (cp. 173, 3); what did it *cover up* = *conceal* or *contain*? *kúha*: *where* was it? *kásya śárman*: who guarded it? *kím*: here as an inter. pcl. (p. 225). *ám̐bhas*: cp. 3 b, and TS., *ápo vá idám ágre salilám āsīt this (universe) in the beginning was the waters, the ocean.*

१ न मृत्युरासीदमृतं न तर्हि
न रात्र्या अह्ना आसीत्प्रकेतः ।
आनीदवातं स्वधया तदेकं
तस्माद्वा न्यत्र परः किं च नासं ॥

न । मृत्युः । आसीत् । अमृतम् । न । तर्हि ।
न । रात्र्याः । अह्नाः । आसीत् । प्रऽकेतः ।
आनीत् । अवातम् । स्वधया । तत् । एकम् ।
तस्मात् । ह । अन्यत् । न । परः । किम् ।
च न । आसं ॥

१ ná mṛtyúr āsīd, amṛtam ná
tārhi.
ná rātriā āhna āsīt praketaḥ.
ānid avātām svadhāyā tād
ēkam.
tāsmād dhānyān ná parāḥ kim
canāsa.

There was not death nor immortality then. There was not the beacon of night, nor of day. That one breathed, windless, by its own power. Other than that there was not anything beyond.

ru. *vās*: gen. of *rātrī* (p. 87). *āhnas*: gen. of *āhan* (91, 2). *ānit*: 3. s. ipf. of *an breathe* (p. 143, 3 a). *tāsmād*: governed by *anyād* (p. 317, 3). *dha* for *ha*: 54. *anyān ná*: 33. *parás*: cp. note on 1 b. *āsa*: pf. of *as be* (135, 2).

३ तम आसीत्तमसा गूढमये
ऽप्रकेतं सलिलं सर्वमा इदम् ।
तुच्छेनाभ्यर्पितं यदासीत्
तपसस्तस्मिन्निजायतैकम् ॥

तमः । आसीत् । तमसा । गूढम् । अये ।
अप्रऽकेतम् । सलिलम् । सर्वम् । आः ।
इदम् ।
तुच्छेन । आमु । अपिऽहितम् । यत् ।
आसीत् ।
तपसः । तत् । महिना । अजायत् । एकम् ॥

- 3 *tāma āsit tāmasā gūḥām āgre; apraketām salilām sārvaṃ ā idām.* *Darkness was in the beginning hidden by darkness; indistinguishable, this all was water. That*
tuchyénābhū āhitam yād āsit, tāpasas tām mahinā vyatāikam. *which, coming into being, was covered with the void, that One arose through the power of heat.*

gūḥām: pp. of *guh* *hide* (69 c, cp. 8 b γ, p. 8 and 18). *ās*: 8. a. ipf. of *as* *be* (p. 142, 2 b); this *form* is also found twice (i. 85, 1. 7) alternating with *āsīt*. *b* is a *Jagat* intruding in a *Tristubh* stanza (cp. p. 445, f. n. 7). *ābhū*: the meaning of this word is illustrated by *ā-babhūva* in 6 d and 7 a. *mahinā* = *mahimnā* (90. 2, p. 69).

- ४ कामसदये समवर्तताधि
मनसो रेतः प्रथमं यदासीत् ।
सुतो बन्धुमसति गिरिविन्धन्
इदि प्रतीया कवयो मनीषा ॥
- कामः । तत् । सद्ये । सम । अवर्तत ।
अधि ।
मनसः । रेतः । प्रथमम् । यत् । आसीत् ।
सुतः । बन्धुम् । असति । गिः । विविन्धन् ।
इदि । प्रतिपद्ये । कवयः । मनीषा ॥

- 4 *kāmas tād āgre sām avarta-
tādhi,
mánaso rétaḥ prathamām yād
āsit.
sató bāndhum āsati nír avindan
hṛdī pratiṣyā kaváyo manīṣā.* *Desire in the beginning came
upon that, (desire) that was the
first seed of mind. Sages seeking
in their hearts with wisdom found
out the bond of the existent in the
non-existent.*

ádhi sām avartata: 8. s. ipf. *Ā.* of *vṛt* *turn*, with *sām* *come into being*; *ádhi* *upon* makes the verb transitive = *come upon, take possession of*. *tád* *that* = *tád ékam* in 2 c, the unevolved universe. One of the two prps. here is placed after the vb. (cp. 191 f, and p. 468, 20 A e). *yād*: referring to *kāmas* is attracted in gender to the predicate n. *rétas*. *satás*: they found the origin of the evolved world in the unevolved. *prati-ṣyā*: the gd. in *ya* has often a long final vowel (164, 1) which is always short in the *Padapāṭha*. *nīṣā*: inst. of *f.* in *ā* (p. 77).

१ तिरुचीनो विततो रश्मिरैषाम् तिरुचीनः । विऽततः । रश्मिः । एषाम् ।
 अधः खिदासीऽदुपरि खिदा अधः । खित् । आसीऽत् । उपरि । खित् ।
 सीऽत् । आसीऽत् ।
 रेतोधा आसन्महिमानं आसन् रेतऽधाः । आसन् । महिमानं । आसन् ।
 स्वधा अवसात्प्रयतिः परस्तात् । स्वधा । अवसात् । प्रऽयतिः । परस्तात् ।

5 tiraścīno vītato raśmīr eṣām : Their cord was extended across :
 adbhāḥ svid āśīḥd, upāri svid was there below or was there above?
 āśīḥt P There were impregnators, there were
 retodhā āsan, mahimāna āsan ; powers ; there was energy below,
 svadhā avastāt, prāyatīḥ parās- there was impulse above.
 tāt.

raśmīś : the meaning of this word here is uncertain, but it may be an explanation of bāndhu in 4 c: the cord with which the sages (referred to by eṣām) in thought measured out the distance between the existent and non-existent, or between what was above and below; cp. viii. 25, 18, pāri yó raśmīnā divó ántān mamé pṛthivyāḥ who with a cord has measured out the ends of heaven and earth; cp. also the expression sūtram vītatam (in AV. x. 8, 37) the extended string with reference to the earth. āśīt: accented because in an antithetical sentence (p. 468, 19 B β). The ī is prolated, and that syllable (and not ā) has the Udata, as in the final syllable of a sentence in questions (Pāṇini viii. 2, 97); the second question upāri svid āśīḥt is quoted by Pāṇini (viii. 2, 102) as coming under this rule, but without accent. retodhās and mahimānas are contrasted as male and female cosmogonic principles, to which correspond respectively prāyatīś and svadhā. In TS. iv. 8, 11, 1, mention is made of trāyo mahimānaḥ connected with fertility. svadhā: this is one of the five examples of a N. f. in ā left uncontracted with a following vowel: it is probable that the editors of the Saṃhitā text treated these forms as ending in āḥ, while the Padapāṭha gives them without Visarjanīya, doubtless owing to the greatly increasing prevalence of the nominatives in ā.

इ को अज्ञा वेद क इह प्र वोचत् कः । अज्ञा । वेद । कः । इह । प्र । वोचत् ।
 कुत आजाता कुत इयं विश्वंष्टिः । कुतः । आऽजाता । कुतः । इयम् । वि
 अर्वाग्देवा अस्र विसर्जनेना- ऽश्वंष्टिः ।
 या को वेद यत आबभूव ॥ अर्वाक् । देवाः । अस्र । विऽसर्जनेन ।
 अथ । कः । वेद । यतः । आऽबभूव ॥

6 kó addhá veda? ká ihá prá Who knows truly? Who shall
 vocat, here declare, whence it has been
 kúta ájāta, kúta iyám víśvāṣṭīḥ? produced, whence is this creation?
 arvāg devā asyā visárjanena : By the creation of this (universe)
 áthā kó veda yáta ābabhūva? the gods (come) afterwards: who
 then knows whence it has arisen?

vocat: a ao. inj. of vac. kútás: b has one syllable too many (p. 441, 4 a). arvāk: the sense is that the gods, being part of the creation, are later than the period preceding the creation, and therefore can know nothing of the origin of the universe. áthā: with metrically lengthened final vowel (p. 440, 4; cp. 179, 1).

७ इयं विश्वंष्टिर्यत आबभूव इयम् । विऽश्वंष्टिः । यतः । आऽबभूव ।
 यदि वा दुधे यदि वा न । यदि । वा । दुधि । यदि । वा । न ।
 सो अस्माध्वयः परमे व्योमन् यः । अस्र । अधिऽस्वयः । परमे । वि
 सो अङ्ग वेद यदि वा न वेद ॥ ऽव्योमन् ।
 सः । अङ्ग । वेद । यदि । वा । न । वेद ॥

7 iyám víśvāṣṭīr yáta ābabhūva; Whence this creation has arisen ;
 yádi vā dadhé yádi vā ná : whether he founded it or did not :
 yó asyādhyakṣaḥ paramé vyo- he who in the highest heaven is its
 man surveyor, he only knows, or else he
 só aṅgá veda, yádi vā ná véda. knows not.

a and b are dependent on veda in d. asya: of this universe. b is defective by two syllables (p. 440, 4 a): possibly a metrical pause expressive of doubt may have been intended. vyōman: loc. (90, 2). véda: the accent is due to the formal influence of yádi (p. 246, 8 a).

YAMÁ

Three hymns are addressed to Yama, the chief of the blessed dead. There is also another (x. 10), which consists of a dialogue between him and his sister Yamī. He is associated with Varuṇa, Bṛhaspati, and especially Agni, the conductor of the dead, who is called his friend and his priest. He is not expressly designated a god, but only a being who rules the dead. He is associated with the departed Fathers, especially the Aṅgīrasas, with whom he comes to the sacrifice to drink Soma.

Yama dwells in the remote recess of the sky. In his abode, which is the home of the gods, he is surrounded by songs and the sound of the flute. Soma is pressed for Yama, ghee is offered to him, and he comes to seat himself at the sacrifice. He is invoked to lead his worshippers to the gods, and to prolong life.

His father is Vivasvant and his mother Saranyū. In her dialogue with him Yamī speaks of Yama as the 'only mortal', and elsewhere he is said to have chosen death and abandoned his body. He departed to the other world, having found out the path for many, to where the ancient Fathers passed away. Death is the path of Yama. His foot-fetter (pādābā) is spoken of as parallel to the bond of Varuṇa. The owl (ūlūka) and the pigeon (kapóta) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Saramā (sārameyāu) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and wander about among the peoples as Yama's messengers. They are besought to grant continued enjoyment of the light of the sun.

As the first father of mankind and the first of those that died, Yama appears to have originally been regarded as a mortal who became the chief of the souls of the departed. He goes back to the Indo-Iranian period, for the primaeval twins, from whom the human race is descended, Yama and Yamī, are identical with the Yima and Yimeh of the Avesta. Yama himself may in that period have been regarded as a king of a golden age, for in the Avesta he is the ruler of an earthly, and in the RV. that of a heavenly paradise.

x. 185. Metre: Anuṣṭubh.

१ यमिन्नुषि सुपसा॒ग्नि
दे॒विः सु॒पिब॑न्ति य॒मः ।
अ॒र्चा नो वि॒रप॑तिः पि॒ता
पु॒रा॒य्यो अ॒नु वे॑नति ॥

यमि॑न् । नृ॒षि । सु॒प॒सा॒ग्नि ।
दे॒विः । सु॒प॒पि॑बन्ति । य॒मः ।
अ॒र्च । नः । वि॒र॒प॒तिः । पि॒ता ।
पु॒रा॒य्यान् । अ॒नु । वे॒न॒ति ॥

1 yāsmiṇ vṛkṣe supalāśe
devāḥ sampibate Yamāḥ,
ātrā no viśpātīḥ pitā
purāṇāṁ ānu venati.

*Beside the fair-leaved tree under
which Yama drinks together with
the gods, there our father, master
of the house, seeks the friendship of
the men of old.*

yāsmiṇ: the loc. is often used in the sense of *beside, near* (cp. 203, 2). sampibate: *drinks Soma with*. ātrā: with metrically long final vowel (cp. 483, 2 A). naḥ: *our* i. e. *of me* and the other members of the family. pitā: *my deceased father*. purāṇāḥ: *ancient ancestors*; Sandhi, 89. ānu venati: that is, *associates with them*.

२ पुराणोऽनुवेनन्तं
चरन्तं पापयामुया ।
असूयन्नभ्यचाकम्
तस्मा असुहृद्यं पुनः ॥

पुराणान् । अनुवेनन्तम् ।
चरन्तम् । पापया । अमुया ।
असूयन् । अमि । अचाकम् ।
तस्मै । असुहृद्यम् । पुनरिति ॥

२ purāṇāṁ anuvénantam,
cārantam pāpāyamuyā,
asūyānn abhy ācākaśam:
tasmā asphrayam pūnaḥ.

*Him seeking the friendship of
the men of old, faring in this evil
way, I looked upon displeased: for
him I longed again.*

In this and the preceding stanza a son speaks of his father who has gone to the world of Yama. amuyā: inst. s. f. of the prn. ayām used adverbially with shift of accent (p. 109); with this is combined the inst. s. f. of the adj. pāpā similarly used, the two together meaning *in this evil way*, that is, *going to the abode of the dead*. asūyān: *being displeased*, that is, *with him*, opposed to asphrayam, *I longed for him*, that is, *to see him again*. ācākaśam: ipf. int. of kās, with shortening of the radical vowel (174).

३ च कुमारं नवं रघुम्
अचक्रन् मन्साह्वयोः ।
एकैवं विचतः प्राक्षन्
अपञ्चन् विचिच्छि ॥

यम् । कुमारम् । नवम् । रघुम् ।
अचक्रम् । मन्सा । अह्वयोः ।
एकैवम् । विचतः । प्राक्षन्
अपञ्चन् । विचिच्छि ॥

8 yām, kumāra, nāvaṃ rātham
acakrām mānasākṛṇoḥ,
ēkeṣaṃ viśvātaḥ prāñcam,
āpaśyann ādhi tiṣṭhasi.

*The new car, O boy, the wheelless,
which thou didst make in mind,
which has one pole, but faces in all
directions, thou ascendest seeing
it not.*

In this stanza (and the next) the dead boy is addressed ; he mounts the car which he imagines is to take him to the other world. *aca-*
krām : perhaps because the dead are wafted to Yama by Agni. *ēka*
and *viśvātas* are opposed : though it has but one pole, it has a front
on every side. *āpaśyan* : because dead.

४ यं कुमारं प्रवर्तयते
रथं विप्रेभ्यस्परि ।
तं सामानु प्रवर्तते
समितो नाव्याहितम् ॥

यम् । कुमारम् । प्र । अवर्तयः ।
रथम् । विप्रेभ्यः । परि ।
तम् । सामं । अनु । प्र । अवर्तते ।
सम् । इतः । नावि । आहितम् ॥

4 yām, kumāra, prāvartayo
rātham viprebhyas pári,
tām sāmānu prāvartata,
sām itó nāví áhitam.

*The car, O boy, that thou didst set
rolling forth away from the priests,
after that there rolled forth a chant
placed from here upon a ship.*

The departure of the dead is followed by a funeral chant. *pra-*
āvartayas : 2. s. ipf. cs. of *vṛt* turn ; accent, p. 464, 17, 1 ; p. 469, β ;
analysed by the Padapāṭha, as *prā āvartayas* ; cp. note on viii.
48, 2 a. *ānu prā avartata* : 3. s. ipf. *Ā.* of *vṛt* : accent, p. 464, 17, 1 ;
p. 466, 19 ; p. 468, 20 a. *viprebhyas* : the priests officiating at the
funeral ; abl. governed by *pári* (176, 1 a) ; Sandhi, 48, 2 a. *sām*
á-hitam : accent, p. 462, 13 b. *nāví* : the funeral chant is placed on
a boat as a vehicle to convey it from here (*itás*) to the other world.

५ कः कुमारमजयद्
रथं को निर्वर्तयत् ।
कः स्विस्तद्वय नौ ब्रूयाद्
अनुदेयी यथामवत ॥

कः । कुमारम् । अवनयत् ।
रथम् । कः । निः । अवर्तयत् ।
कः । स्वि । तत् । अय । नः । ब्रूयात् ।
अनुदेयी । यथा । अवत ॥

5 káḥ kumārām ajanayad ?
rátham kó nír avartayat ?
káḥ svit táḍ adyá no brūyād,
anudéyī yáthābhavat ?

*Who generated the boy? Who
rolled out his car? Who pray
could tell us this to-day, how his
equipment (?) was?*

These questions seem to be asked by Yama on the deceased boy's arrival: Who was his father? Who performed his funeral? With what equipment was he provided for the journey? nír avartayat: ep. yám právartayo rátham in 4 a b. anudéyī: this word occurs only in this and the following verse; it is a f. of anu-déya, which occurs in the sense of *to be handed over*; the exact sense is nevertheless uncertain. It not improbably means that with which the deceased was supplied for the journey to Yama's abode.

६ ययामवदनुदेयी
ततो अग्रमजायत ।
पुरस्ताद्बुध्न आततः
पश्चान्निरयणं कृतम् ॥

यथा । अमवत् । अनुदेयी ।
ततः । अग्रम् । अजायत् ।
पुरस्तात् । बुध्नः । आततः ।
पश्चात् । निःअयणम् । कृतम् ॥

6 yáthābhavad anudéyī,
tátō ágram ajāyata;
purástād budhná ātataḥ;
paścān nirāyaṇam kṛtām.

*As the equipment was, so the top
arose; in front the bottom ex-
tended; behind the exit was made.*

The sense of this stanza is obscure, chiefly because the object of which the details are here given is uncertain. The car on which the deceased is supposed to be conveyed may be meant. There is evidently correspondence between yáthā and tátaś, ágram and budhnás, purástād and paścád. There is no doubt about the grammatical forms or the meaning of the individual words (except anudéyī). If the reference is to the car, the general sense of the stanza is: in proportion to the equipment is the height of the top, the space on the floor in front, and the size of the exit at the back.

७ इदं यमस्य सार्दनं
देवमानं यदुच्यते ।

इदम् । यमस्य । सार्दनम् ।
देवमानम् । यत् । उच्यते

इयमं स धम्यते नाळीरु
अयं गीर्भिः परिष्कृतः ।

इयम् । अयम् । धम्यते । नाळीः ।
अयम् । गीःभिः । परिऽकृतः ।

7 idám Yamásya sádanam
devamānám yád ucyáta.
iyám asya dhamyate nālīr.
ayám gīrbhīḥ páriṣkṛtaḥ.

*This is the seat of Yama that is
called the abode of the gods. This
is his flute that is blown. He it is
that is adorned with songs.*

The boy here arrives at the abode of Yama. *sádanam*: note that the vowel of this word is always short in the Pada text, the compilers of which seem to have regarded it as a metrical lengthening; *sádanam* occurs about a dozen times in the RV., beside the much commoner *sádanam*. *nālīs*: with *s* in the nom. (100, 1 a). There is one syllable too many in *c* (cp. p. 428, 2 a). *ayám*: Yama. *páriṣkṛtas*: note that the Pada text removes the unoriginal *s* (p. 145, f n. 1; cp. note on x. 127, 3 a). *gīrbhīs*: dec. 82; accent, p. 458, c 1.

VÁTA

This god, as *Váta*, the ordinary name of wind, is addressed in two short hymns. He is invoked in a more concrete way than his doublet *Vāyú*, who is celebrated in one whole hymn and in parts of others. *Váta*'s name is frequently connected with forms of the root *vā*, *blow*, from which it is derived. He is once associated with the god of the rain-storm in the dual form of *Vātā-Parjanya*, while *Vāyu* is often similarly linked with *Indra* as *Indra-Vāyú*. *Váta* is the breath of the gods. Like *Rudra* he wafts healing and prolongs life; for he has the treasure of immortality in his house. His activity is chiefly mentioned in connexion with the thunder-storm. He produces ruddy lights and makes the dawns to shine. His swiftness often supplies a comparison for the speed of the gods or of mythical steeds. His noise is also often mentioned.

x. 168. Metre: *Triṣṭubh*.

१ वातं नु नमहिमानं रघं स
इवर्जति खगयं स खोषः ।
दिविःसृज्मांश्च द्यानि कृत्स्नम्
उतो एति पृथिव्या रेवुमखं ।

वातं स । नु । नमहिमानम् । रघं स ।
इवम् । एति । खगयम् । अयम् । खोषः ।
दिविःसृज् । याति । अद्यानि । कृत्स्नम् ।
उतो रति । एति । पृथिव्या । रेवुम् ।
अखम् ।

- 1 Vātasya nū mahimānam rā- (I will) now (proclaim) the
 thasya : greatness of Vāta's car : its sound
 rujānn eti, stanāyann asya goes shattering, thundering. Touch-
 ghōṣaḥ. ing the sky it goes producing ruddy
 divispfḡ yāti aruṇāni kṛṇvānn; hues; and it also goes along the
 utó eti pṛthivyā reṇúm āsyan. earth scattering dust.

mahimānam : the vb. can easily be supplied, the most obvious one being *prá vocam* according to the first verse of i. 82, *Índrasya nū víryāni prá vocam*, and of i. 154 *Vísṇor nū kam víryāni prá vocam*. *ruján* : similarly the Maruts are said to split the mountain with the felly of their cars (v. 52, 9), and their sound is thunder (i. 23, 11). *stanāyan* : used predicatively like a finite vb. (207) or *eti* may be supplied. *aruṇāni* : alluding to the ruddy hue of lightning, with which the Maruts are particularly associated. *asya* : accent, p. 452. *utó* : 24. *pṛthivyā* : inst. expressing motion over (199, 4).

- २ सं प्रेरति चतु वार्तस्य विहा सम । प्र । ईरति । चतु । वार्तस्य । विऽखाः ।
 ऐर्षं नहन्ति समनं न घोषाः । खा । एनम् । नहन्ति । समनम् । न ।
 तानिः सद्युक्सरर्षं देव ईयति घोषाः ।
 ऽस्य विचक्ष्म सुवर्णस्य रावा । तानिः । सद्युक् । सऽरर्षम् । देवः ।
 ईयति ।
 चक्ष्म । विचक्ष्म । सुवर्णस्य । रावा ।

- 2 sām prérate ánu Vātasya viṣṭhá : The hosts of Vāta speed on
 ánam gachanti sámanam ná together after him : they go to him
 yóṣāḥ. as women to a festival. The god,
 tábhīḥ sayúḥ sarátham devá the king of all this world, united
 lyate, with them, goes on the same car.
 asyá víśvasya bhúvanasya rájá.

sām prá írate : 3. pl. pr. *Ā.* of *ír*; p. 468, 20 a. *viṣṭhá* : though the derivation is *vi-stha* (not analysed in the Pada text), the meaning is uncertain. It is probably the subject with which *yóṣās* are com-

pared, the sense being: the rains follow the storm wind (apām sakhā in 8 c), and accompany him on his course. sarātham: an adv. based on the cognate acc. (197, 4). iyate: from i go according to the fourth class, from which the pr. forms iyasc, iyate, iyante, and the pt. iyamāna occur; e is a Jagatī Pada.

२ अन्तरिक्षे पथिभिरीयमानो
न नि विशते कतमसुनाहः ।
अपां सखा प्रथमजा अतावा
क्व खिज्जातः कुत आ बभूव ॥

अन्तरिक्षे । पथिभिः । ईयमानः ।
न । नि । विशति । कतमत । चन । अह-
रिति ।
अपाम् । सखा । प्रथमजाः । अतवा ।
क्व । खित् । जातः । कुतः । आ । बभूव ॥

३ antārikṣe pathibhir iyamāno,
ná ní víśate katamáo canāhaḥ.
apām sakhā prathamajā rtāvā,
kva svī jātāḥ, kúta á babhūva ?

Going along his paths in the air
he rests not any day. The friend
of waters, the first-born, the holy,
where pray being born, whence
has he arisen ?

pathibhis: inst. in local sense (199, 4). iyamānas: see note on 2 c. áhas: acc. of duration of time (197, 2); cp. also 4 b and the Padapāṭha. apām sakhā: as accompanied by rain (cp. note on 2 a). prathama-jās: 97, 2. rtāvā: 15 c. kvā: = kúa (p. 448). jātās: as a finite verb (208); cp. x. 129, 6 b. kúta á babhūva = what is his origin (cp. x. 129, 6 d); on the use of the pf. cp. 213 A a.

४ आत्मा देवानां सुवर्गस्य गर्भो
यथावशं चरति देव एषः ।
धाया इदं सृष्ट्विरे न रूपं
तस्यै वाताय हविषा विधिम् ॥

आत्मा । देवानाम् । सुवर्गस्य । गर्भः ।
यथावशम् । चरति । देवः । एषः ।
धायाः । इत् । सृष्ट् । सृष्ट्विरे । न ।
रूपम् ।
तस्यै । वाताय । हविषा । विधिम् ॥

4 ātmā devānām, bhūvanasya
gárbbho,
yathāvaśám carati devá eṣāḥ.

Breath of the gods, germ of the
world, this god fares according to
his will. His sounds are heard.

ghóṣā id asya śṛṇvire, ná rū- (but) *his form is not (seen). To*
 páp. *that Vāta we would pay worship*
 tásmāi Vātāya haviṣē vidhema. *with oblation*

ātmā: cp. x. 90, 13, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gárbbhas: Vāta is here called *germ of the world* as Agni is in x. 45, 6. asya: accent, p. 452. ghóṣās: cp. 1 b. śṛṇvire: 3. pl. *Ā.* pr. of śru with ps. sense (p. 145, γ). ná rūpām: the vb. drśyate is here easily supplied. vidhema: with dat. (200 *Āf*).

VOCABULARY

Finite verbal forms are here given under the root from which they are derived, as also the prepositions with which they are compounded, even when separated from them. Nominal verbal forms (participles, gerunds, gerundives, infinitives), on the other hand, appear in their alphabetical order.

ABBREVIATIONS

a. = adjective. A. = accusative. Ā = Ātmanepada, middle voice. AA. = Āitareya Āraṇyaka. ab. = ablative. acc. = accusative. act. = active. adv. = adverb, adverbial. ao. = aorist. Arm. = Armenian. Av. = Avesta, Avestic. Bv. = Bahuvrīhi compound. cd. = compound. cj. = conjunction. cog. = cognate. corr. = correlative. cpv. = comparative. ca. = causative. D. = dative. dat. = dative. dec. = declension. dem. = demonstrative. den. = denominative. der. = derivative. Dv. = Dvandva compound. ds. = desiderative. du. = dual. emph. = emphatic, emphasizing. enc. = enclitic. Eng. = English. f. = feminine. ft. = future. G. = genitive. gd. = gerund. gdv. = gerundive. gen. = genitive. Gk. = Greek. Go. = Gothic. gov. = governing compound. I. = instrumental. ij. = interjection. ind. = indicative. indec. = indeclinable. inf. = infinitive. inj. = injunctive. inst. = instrumental. int. = intensive. inter. = interrogative. ipf. = imperfect. ipv. = imperative. irr. = irregular. itv. = iterative. K. = Karmadhāraya compound. m. = masculine. mid. = middle. L. = locative. Lat. = Latin. lo. = locative. Lith. = Lithuanian. N. = nominative. n. = neuter. neg. = negative. nm. = numeral. nom. = nominative. OG. = Old German. OL = Old Irish. OP. = Old Persian. op. = optative. ord. = ordinal. OS. = Old Saxon. OSI. = Old Slavonic. P. = Parasmaipada, active voice. pol. = particle. pf. = perfect. pl. = plural. poss. = possessive. pp. = past passive participle. ppf. = pluperfect. pr. = present. prn. = pronoun. proh. = prohibitive. prp. = preposition. pra. = person, personal. pa. = passive. pt. = participle. red. = reduplicated. ref. = reflexive. rel. = relative. rt. = root. s. = singular. sb. = subjunctive. sec. = secondary. sf. = suffix. Slav. = Slavonic. spv. = superlative. syn. = syntactical. Tp. = Tatpuruṣa compound. V. = vocative. vb. = verb, verbal. voc. = vocative. YV. = Yajurveda.

a, prn. root *śat* in ś-tas, ś-tra, ś-tha,
a-smāś, a-syāś.
अपि *apī*, v. *śāś*, *śāś*: see *śā*.
अपि-as, n. *distress*, trouble, ii. 83, 2. 3;
iii. 59, 2; vii. 71, 5.

ak-tā, m. *clearness*; beam of light; (clear)
night, x. 14, 9 [*adj. amōś*].
akp-tā, m. *die* for playing, pl. *dies*, x.
84, 2. 4. 6. 7. 13 [perhaps *ap*
= *apā*].

akṣ-ān, n. *eye* (weak stem of ākṣi), x. 127, 1.
 ā-kaiya-māna, pr. pt. ps. *unfailing*, i. 154, 4 [2. kṣi *destroy*].
 akṣkhalī-kṣiā, gd. *having made a creak*, vii. 108, 8.
 Ag-nī, m. *fire*, ii. 12, 8; iii. 59, 5; viii. 48, 6; x. 84, 11; *god of fire*, Agni, i. 1-7, 9; 85, 1; ii. 85, 15; v. 11, 1-6; vii. 49, 4; x. 15, 9. 12; 90, 18 [Lat. *ig-nis*, Slav. *og-ni*].
 agni-dagdha, Tp. cd. *burnt with fire*, x. 15, 14 [pp. of dah *burn*].
 agni-dūta, a. (Bv.) *having Agni as a messenger*, x. 14, 13.
 agni-svātā, cd. Tp. *consumed by fire*, x. 15, 11 [pp. of svād *taste well*].
 āg-ra, n. *front*; *beginning*; *top*, x. 185, 6; lc. *āgre* in the beginning, x. 129, 8. 4.
 āgra-tās, adv. *in the beginning*, x. 90, 7.
 āghn-yā, f. *cow*, v. 83, 8 [gdv. *not to be slain*, from han *slay*].
 āṅkuś-in, a. *having a hook, hooked, attractive*, x. 84, 7 [āṅkuśā *hook*].
 1. āṅg-a, n. *thumb*, ii. 83, 9.
 2. āṅgā, emphatic pcl. *just, only*, i. 1, 6; x. 129, 7 [180].
 āṅgāra, m. *coal*, x. 84, 9.
 Āṅgira, m. *name of an ancient seer*, iv. 51, 4.
 Āṅgiras, m. pl. *name of a group of ancestors*, v. 11, 6; x. 14, 3. 4. 5. 6; s., as an epithet of Agni, i. 1, 6; v. 11, 6 [Gk. *ἀγγελο-* 'messenger'].
 āo bend, I. P. ācati. ūd-, *draw up*, v. 83, 8.
 ā-cakra, a. (Bv.) *wheelless*, x. 185, 3.
 ā-cit, a. (K.) *unthinking, thoughtless*, vii. 86, 7.
 ā-cit-a, dat. inf. *not to know*, vii. 61, 5.
 ā-citti, f. (K.) *thoughtlessness*, vii. 86, 6.
 ā-citrā, n. *darkness, obscurity*, iv. 51, 3.
 ā-cyuta, pp. (K.) *not overthrown, unshakable*, i. 85, 4.
 ācyuta-cyūt, a. (Tp.) *moving the immovable*, ii. 12, 9.
 ādha, prp. with acc., *unto*, viii. 48, 6.
 āj drive, I. P. ājati [Lat. *ago* 'lead', 'drive', Gk. *ἀγω*, 'lead'].
 ā- drive up, vi. 54, 10.
 ūd- drive out, ii. 12, 3; iv. 50, 5.
 ājā-māyu, a. (Bv.) *bleating like a goat*, vii. 108, 6. 10 [māyā, m. *bleat*].
 ā-jāra, a. (K.) *unaging*, i. 160, 4 [jā *waste away*].

ā-jasra, a. (K.) *eternal*, ii. 85, 8 [un/ā-*ing*: jas *be exhausted*].
 ājāvi, m. pl. Dv. cd. *goats and sheep*, x. 90, 10 [ājā + āvi].
 ā-jur-yā, a. *unaging*, iv. 51, 6 [jur *waste away*].
 āj, VII. P. anākti anoint; Ā. anktā anoint oneself, viii. 29, 1.
 ājās-ā, adv. *straightway*, vi. 54, 1 [inst. of ājās *ointment*: = with gliding motion].
 āj-i, n. *ornament*, i. 85, 8; viii. 29, 1 [āj *anoint*].
 ā-tas, adv. *hence*, x. 14, 9; = ab. *from that*, iv. 50, 8; *than that*, x. 90, 8.
 āti-rātrā, a. (celebrated) *overnight*, vii. 108, 7 [rātri *night*].
 ātka, m. *robe*, ii. 85, 14.
 āty-etavāi, dat. inf. *to pass over*, v. 83, 10 [āti + i *go beyond*].
 ā-tra, adv. *here*, i. 154, 6; ii. 85, 6.
 ā-trā, adv. *then*, vii. 108, 2; *there*, x. 185, 1.
 Ātri, m. *an ancient sage*, vii. 71, 5.
 ā-tha, adv. *then*; *so*, vi. 54, 7.
 Āthar-van, m. pl. *name of a group of ancient priests*, x. 14, 6.
 ā-thā, adv. *then*, viii. 48, 6; x. 14, 10; 15, 4. 11; 129, 6; *so*, x. 127, 6.
 ātho, adv. *and also*, x. 90, 5 [ātha + u].
 ad, eat, II. P. ātti, ii. 85, 7; x. 15, 8. 11. 12 [Lat. *edo*, Gk. *ἐδω*, Eng. *eat*].
 ā-dabdhā, pp. (K.) *uninjured*, iv. 50, 2 [dabdh *harm*].
 Ā-diti, f. *name of a goddess*, viii. 48, 2 [unbinding, freedom, from 8. dā *bind*].
 ad-dhā, adv. *truly*, x. 129, 6 [in this manner: a-d *this* + dhā].
 ā-dyā, adv. *to-day*, i. 85, 11; iv. 51, 8-4; x. 14, 12; 127, 4; 185, 5; *now*, x. 15, 2 [perhaps = ā-dyavi *on this day*].
 ā-dri, m. *rock*, i. 85, 5 [not *splitting*: dr *pierce*].
 ādri-dugdha, Tp. cd. *pressed out with stones*, iv. 50, 8 [pp. of duh *milk*].
 ādha-ra, a. *lower*, ii. 12, 4.
 ādhās, adv. *below*, x. 129, 5.
 ādhi, prp. with lc., *upon*, i. 85, 7; v. 88, 9; vii. 108, 5; with ab. *from*, x. 90, 5.
 ādhy-akṣa, m. *eye-witness*; *surveyor*, x. 129, 7 [having one's eye upon].
 ādhvarā, m. *sacrifice*, i. 1, 4. 8; iv. 51, 2.

adhvar-yū, m. *officiating priest*, vii. 108, 8.

a-dhvasmān, a. (Bv.) *undimmed*, ii. 35, 14 [*having no darkening*].

an breathe, II. P. āniti, x. 129, 2 [Go. an-an 'breathe'].

an-agni-dagdha, pp. (K.) *not burned with fire*, x. 15, 14.

an-abhi-mlāta-varṇa, a. (Bv.) *having an unfaded colour*, ii. 85, 18.

ā-naṣṭa-vedas, a. (Bv.) *whose property is never lost*, vi. 54, 8.

an-amivā, a. (Bv.) *diseaseless*, iii. 59, 8; n. *health*, x. 14, 11 [āmivā *disease*].

an-āgas, a. (Bv.) *sinless*, v. 83, 2; vii. 86, 7 [āgas *sin*; Gk. ἀ-αγής 'innocent'].

an-idhmā, a. (Bv.) *having no fuel*, ii. 85, 4.

ā-nimis-am, (acc.) adv. *unwinkingly*, vii. 61, 8 [ni-mis, f. *wink*].

ā-nimis-ā, (inst.) adv. *with unwinking eye*, iii. 59, 1 [ni-mis, f. *wink*].

ā-nivisamāna, pr. pt. ā. *unresting*, vii. 49, 1 [ni + vis go to rest].

ān-irā, f. (K.) *languor, ailment*, vii. 71, 2; viii. 48, 4 [irā, f. *refreshment*].

ān-ika, n. *face*, ii. 35, 11 [an *breathe*].

ānu, prp. with acc., *along*, x. 14, 1. 8; among, x. 14, 12.

anu-kāmam, (acc.) adv. *according to desire*, viii. 48, 8.

anu-dēyi, f. *equipment* (?), x. 135, 5. 6 [f. gdv. of anu-dā to be handed over].

anu-paspaśānā, pf. pt. ā. *having spied out*, x. 14, 1 [spas *spy*].

anu-madyā-māna, pr. pt. ps. *being greeted with gladness*, vii. 63, 8.

anu-vēnant, pr. pt. *seeking the friendship of* (acc.), x. 135, 2.

ānu-vrata, a. *devoted*, x. 84, 2 [*acting according to the will* (vrata) of another].

ān-rta, n. (K.) *falsehood*, ii. 85, 6; vii. 61, 5; *misdeed, wrong*, 86, 6 [rtā *right*].

an-enās, a. (Bv.) *guiltless*, vii. 86, 4 [ēnas *guilt*].

ānta, m. *end*, iv. 50, 1; *edge, proximity*: lo. ānte *near*, x. 84, 16.

antāḥ, prp. with lo. *within*, i. 85, 9; ii. 12, 8; 85, 7; iv. 51, 8; vii. 71, 5; 86, 2 (= *in communion with*); viii. 48, 2; among, viii. 29, 2. 8 [Lat. *inter*].

antāri-ksa, n. *air, atmosphere*, i. 85, 7. 11; ii. 12, 2; x. 90, 14; 168, 8

[*situated between heaven and earth*: ksa = 1. *kai dwell*].

ānti-tas, adv. *from near*, iii. 59, 2 [ānti *in front, near*].

āndh-as, n. *Soma plant; jules*, i. 85, 6. [Gk. ἀνδ-ος 'blossom'].

ān-na, n. *food*, ii. 85, 5. 7. 10. 11. 14; pl. 12; x. 90, 2 [pp. of ad eat].

anyā, prn. a. *other*, ii. 85, 3. 3. 18; x. 84, 4. 10. 11. 14; 129, 2; with ab. = *than*, ii. 38, 11; anyō-anyō *one-another*, vii. 108, 3. 4. 5; anyē-anyē, anyān-anyān *some-others*, x. 14, 8; ii. 85, 8 [cp. Lat. *aliu-s*, Gk. ἄλλο-s 'other'].

āp, f. *water*, pl. N. āpas, ii. 85, 3. 4; vii. 49, 1. 2. 3. 4; 108, 2; A. apās, v. 88, 6; inst. adbhās, x. 14, 9; G. apām, i. 85, 9; ii. 12, 7; 85, 1. 2. 3. 7. 9. 11. 18. 14; vii. 108, 4; x. 168, 8; L. apātū, ii. 35, 4. 5. 7. 8; vii. 108, 5 [Av. ap 'water'].

apa-dhā, f. *unclosing*, ii. 12, 8.

āpa-bhartavā, dat. inf. *to take away*, x. 14, 2 [bhr *bear*].

apa-bhartf, m. *remover*, ii. 38, 7 [bhf *bear*].

ā-paśyant, pr. pt. (K.) *not seeing*, x. 135, 8.

āpas, n. *work*, i. 85, 9 [Lat. *opus* 'work'].

apās, a. *active*, i. 160, 4.

apās-tama, spv. a. *most active*, i. 160, 4.

Apām nāpāt, m. *son of waters*, name of a god, ii. 83. 18; 35, 1. 8. 7. 9.

āpi-hita, pp. *covered*, x. 129, 3 [dhā *put*].

āpi-yā, a. *secret*, ii. 35, 11 [āpi *con*traction of a presupposed āpi-añc].

a-praketā, a. (Bv.) *indistinguishable*, x. 129, 3 [praketā *perception*].

ā-pratita, pp. (K.) *irresistible*, iv. 50, 9 [pratī + pp. of i ge].

a-pramréyā, gdv. *not to be forgotten*, ii. 85, 6 [mré *touch*].

ā-budhya-māna, pr. pt. *unawakening*, iv. 51, 8 [budh *wake*].

abhi-ksipānt, pr. pt. *lashing*, v. 83, 3.

abhi-tas, adv. *on all sides*, iv. 50, 3; with acc., *around*, vii. 108, 7.

abhimāt-in, m. *adversary*, i. 85, 3 [abhi-māti, f. *hostility*].

abhi-vrāṣṭa, pp. *rained upon*, vii. 108, 4.

abhiśī-dyumna, a. (Bv.) *splendid in help*, iv. 51, 7 [dyumnā, n. *splendour*].

abhiśī-śavas, a. (Bv.) *strong to help*, iii. 59, 8 [śavas, n. *might*].

abhiṭi, f. *attack*, ii. 33, 5 [abhi + ṭi].
 abhi-vṛta, pp. *adorned*, i. 85, 4 [L. vṛ cover].
 ā-bhva, a. *monstrous*; n. *force*, ii. 33, 10; *monster*, iv. 51, 9 [non-existent, monstrous: -bhū be].
 ā-manya-māna, pr. pt. Ā. 'not thinking - unsuspecting', ii. 12, 10 [man think].
 ā-martya, a. (K.) *immortal*, viii. 48, 12; f. ā, x. 127, 2.
 a-mitra, m. (K.) *enemy*, ii. 12, 8 [mitrā friend].
 āmita-varṇa, a. (Bv.) *of unchanged colour*, iv. 51, 9.
 āmi-vā, f. *disease*, i. 85, 9; ii. 33, 2; vii. 71, 2; viii. 48, 11 [am harm; 3. a. āmi-ti].
 amu-y-ā, inst. adv. *in this way*, so, x. 185, 2 [inst. f. of amu this used in the inflexion of ayām].
 ā-mūṛa, a. (K.) *wise*, vii. 61, 5 [not foolish: mūṛā].
 a-mṛta, a. *immortal*; m. *immortal being*, i. 85, 2; vii. 63, 5; viii. 48, 8¹; n. *what is immortal*, i. 85, 6; x. 90, 8; *immortality*, x. 129, 2 [not dead, mṛtā, pp. of mṛ die; cp. Gk. ἀμρτορος 'immortal'].
 amṛta-tvā, n. *immortality*, x. 90, 2.
 āmbh-as, n. *water*, x. 129, 1.
 ā-yajvan, m. (K.) *non-sacrificer*, vii. 61, 4.
 a-y-ām, dem. prn. N. a. m. *this*, iii. 59, 4; vii. 86, 8. 8; viii. 48, 10; x. 84, 18 (= *here*); *he*, i. 160, 4; x. 185, 7.
 a-yās, a. *nimble*, i. 154, 6 [not exerting oneself: yās = *yas* heat oneself].
 a-rapās, a. (Bv.) *unscathed*, ii. 33, 6; x. 15, 4 [rāpas, n. *infirmity, injury*].
 ārap-kṛta, pp. *well-prepared*, x. 14, 18 [made ready].
 āram, adv. *in readiness*; with kṛ do *service* to (dat.), vii. 86, 7.
 ā-rāṭi, f. *hostility*, ii. 35, 6; iv. 50, 11; viii. 48, 8; x. 84, 14 [non-giving, nig-gardiness, enmity].
 ā-riṣṭa, m. *niggard, enemy*, gen. aryās, ii. 12, 4. 5; iv. 50, 11; viii. 48, 8 [having no wealth: ri = *rai*; 1. *indigent*; 2. *niggardly*].
 ā-riṣṭa, pp. (K.) *uninjured*, vi. 54, 7 [riṣṭa injury].
 ar-unā, a. f. *reddy*, x. 15, 7; n. *reddy hue*, x. 168, 1.
 ar-unā, a. *reddy*, i. 85, 5; vii. 71, 1.

a-ranū, a. (Bv.) *duelless*, i. 85, 11 [ranū m. *duel*].
 ark-ā, m. *song*, i. 85, 2; x. 15, 9 [aro sing].
 aro sing, praise, I. āroati. sām-, *praises universally*, pf. āroā, i. 160, 4.
 āro-ant, pr. pt., *singing*, i. 85, 2; viii. 29, 10.
 arpa-vā, a. *waving*, viii. 68, 2; m. *flood*, i. 85, 9.
 ār-tha, n. *goal*, vii. 63, 4 [what is gone for: r go].
 arth-in, a. *greedy*, x. 127, 5 [having an object, needy].
 ar-pāya, ca. of r go. ād-raise up, ii. 83, 4.
 aryā, a. *noble*, vii. 86, 7; x. 84, 18; m. *lord*, ii. 35, 2.
 Arya-mān, m. *name of one of the Ādityas*, vii. 63, 6.
 ār-vant, m. *steed*, ii. 33, 1; vii. 54, 5 [speeding: r go].
 arvāk, adv. *hither*, x. 15, 4. 9; *afterwards*, x. 129, 6.
 arvāṇo, a. *hitherward*, i. 85, 10; v. 83, 6.
 ārh-ant, pr. pt. *worthy*, ii. 33, 10².
 av help, I. P. āvati, i. 85, 7; ii. 12, 14; 35, 15; iv. 50, 9. 11; vii. 49, 1-4; 61, 2; x. 15, 1. 5; *quicken*, v. 83, 4.
 ava-tā, m. *well*, i. 85, 10; iv. 50, 3 [āva down].
 a-vadyā, n. *blameless*, x. 14, 8 [gdv. not to be praised, blameworthy].
 avā-nī, f. *river*, v. 11, 5 [āva down].
 ava-pāsyant, pr. pt. *looking down on* (acc.), vii. 49, 8.
 ava-mā, spv. a. *lowest*; *nearest*, ii. 35, 12; *latest*, vii. 71, 3 [āva down].
 ava-yātī, m. *appeaser*, viii. 48, 2.
 āva-ra, cpv. a. *lower*, x. 15, 1; *nearer*, ii. 12, 8 [āva down].
 āv-as, n. *help*, i. 85, 1; 85, 11; ii. 12, 9; iii. 59, 6; x. 15, 4 [av help].
 ava-sāna, n. *resting place*, x. 14, 9 [un-binding, giving rest: āva + sā = *sā* tie].
 avās-tāt, adv. *below*, x. 129, 5.
 avas-yū, a. *desiring help*, iv. 50, 9.
 a-vātā, a. (Bv.) *windless*, x. 129, 2 [vātā wind].
 av-i-tī, m. *helper*, ii. 12, 6.
 a-vīra, a. (Bv.) *scornless*, vii. 61, 4 [vīrā hero].
 a-vṛkā, a. (K.) *friendly*, x. 15, 1 [not harming: vṛka wolf].

a-vyathā, gdv. *immovable*, ii. 35, 5 [vyath *waver*].

ad reach, obtain, V. aśnōti, aśnūtā, i. 1, 3; 85, 2; ii. 33, 2, 6; iii. 59, 2; vii. 108, 9.

abhi- attain to (acc.), i. 154, 5.

āś-man, m. rock, ii. 12, 3 [Av. asman 'stone'; Gk. ἀσμων 'anvil'].

ās-va, m. horse, ii. 12, 7; 85, 6; iv. 51, 5; v. 88, 8, 6; vii. 71, 8, 5; x. 84, 8, 11; 90, 10 [Lat. equus 'horse', Gk. ἵππος, OS. āhu].

āśva-magha, a. (Bv.) rich in horses, vii. 71, 1 [maghā bounty].

Āśv-in, m. du. horsemen, name of the twin gods of dawn, vii. 71, 2, 3, 6.

astāu, nm. eight, i. 85, 8.

as be, I. P.: pr. 2. āśi, i. 1, 4; ii. 12, 15; 88, 3; 3. āsti, ii. 12, 5; 88, 7, 10; vii. 71, 4; 86, 6; x. 84, 14; pl. 1. smāsi, vi. 54, 9; viii. 48, 9; 3. sānti, i. 85, 12; x. 90, 16; ipv. astu, v. 11, 5; vii. 86, 8²; x. 15, 2; sāntu, vii. 68, 5; op. syāma, iii. 59, 3; iv. 50, 6; 51, 10, 11; viii. 48, 12, 13; ipf. 3. ās, x. 129, 8; āsit, x. 84, 2; 90, 6, 12, 14; 129, 14², 2³, 8⁴, 4, 5³; āsan, x. 90, 15, 16; 129, 5³; pf. āsa, vii. 86, 4; x. 129, 2; āsur, iv. 51, 7. āpi- be or remain in (loc.); syāma, iii. 59, 4; x. 14, 6.

pāri be around, celebrate, 2. pl. stha, vii. 108, 7.

prā- be pre-eminent, ipv. astu, iii. 59, 2.

as-at, pr. pt. n. the non-existent, x. 129, 1, 4.

a-saścāt, a. (Bv.) inexhaustible, i. 160, 2 [having no second, saścāt: sac follow].

ās-ita, (pp.) a. black, iv. 51, 9.

ā-sammrāṣa, pp. (K.) uncleansed, v. 11, 8 [mrj wipe].

ās-u, m. life, x. 14, 12; 15, 1 [1. as exist].

asu-tfp, a. (Tp.) life-stealing, x. 14, 12 [tvp delight in].

āsu-niti, f. spirit-guidance, x. 15, 14.

āsa-ra, m. divine spirit, i. 85, 7, 10; v. 88, 6 [Av. āhura].

āsur-yā, n. divine dominion, ii. 88, 9; 85, 2.

asūyānt, pr. pt. displeased, resentful, x. 185, 2.

ās-ta, n. home, abode, x. 14, 8; 84, 10.

asmā, prn. stem of 1. pr. pl.; A. asmān us, viii. 48, 3, 11; x. 15, 5; D.

asmābhyam to us, i. 85, 12; x. 14, 12; asmā to us, i. 160, 5; ii. 88, 12;

Ab. asmād from us, ii. 88, 2; vii. 71, 1, 2; than us, ii. 88, 11; G. asmā-

kam of us, vi. 54, 6; L. asmā in or on us, ii. 85, 4; iv. 50, 10, 11; viii. 48, 10; asmāu on us, iv. 51, 10.

a-smīn, L. of prn. root a, in this, ii. 85, 14; iv. 50, 10; x. 14, 6.

ā-smera, a. (K.) not smiling, ii. 85, 4.

a-smāi, D. of prn. root a, to him, ii. 85, 5, 12; for him, x. 14, 9; unaccented,

asmāi to or for him, ii. 13, 5, 18; 85, 2, 10; vi. 54, 4; vii. 68, 5; x. 14, 9, 11.

a-syā, G. of prn. root a, of this, ii. 88, 9; x. 129, 6; 168, 2; unaccented, aya

his, of him, its, of it, i. 85, 7; 154, 5; 160, 3; ii. 12, 13; 85, 2, 6, 8, 11; iv.

50, 3; vi. 54, 8; vii. 86, 1; viii. 48, 12; x. 84, 4, 6; 90, 8², 4, 6, 12³, 15;

129, 7; 135, 7; 168, 1.

as-yant, pr. pt. scattering, x. 168, 1 [as throw].

a-syāi, D. f. of prn. root a, to that, ii. 88, 5.

ah say: pf. 3. pl. āhur, ii. 12, 5; v. 11, 6; vii. 86, 8; x. 84, 4.

āha, emphasizing pol., indeed, i. 154, 6; v. 85, 8; vii. 108, 2.

āhan, n. day, viii. 48, 7; x. 129, 2.

āhām, pra. prn., I, viii. 86, 7; x. 15, 3; 84, 2, 8, 12.

āhar, n. day, vii. 108, 7.

āhas, n. day, x. 168, 8.

a-hastā, a. (Bv.) handless, x. 84, 9.

āh-l, m. serpent, ii. 12, 3, 11 [Av. ahi, Gk. ἕξις 'viper', Lat. angui-s].

ā-brhāna, pr. pt. A. free from wrath [hr be angry].

Ā, prp. with ab. from, ii. 85, 2; iv. 50, 3; 51, 10; with L. in, i. 85, 4; ii.

85, 7, 8; iii. 59, 3; viii. 48, 6.

ā, pol. quite, very, ii. 12, 15; with D., viii. 48, 4.

ā-gata, pp. come, vii. 108, 3, 9 [gam go].

ā-gam-īṣṭha, a. spv. coming most gladly, x. 15, 8.

āg-as, n. sin, vii. 86, 4; x. 15, 6 [ap Gk. ἄγος 'guilt'].

āo-ya, gd. bending, x. 15, 6 [ā+ao bend].

ā-jāta, pp. produced, x. 129, 6 [jan generate].

āj-ya, n. melted butter, x. 90, 6 [ā-añj anoint].

āni, m. axle-end, i. 35, 6.

ā-tata, pp. extended, x. 185, 6 [tan stretch].

ā-tasthivāms, red. pf. pt. having mounted, ii. 12, 8 [ā + sthā stand].

āt-mān, m. breath, x. 168, 4 [Old Saxon āthm 'breath'].

Ādityā, m. son of Aditi, iii. 59, 2. 3. 5.

āp obtain, V. P. āpnōti; pf. āpa, iv. 51, 7 [Lat. ap-iscor 'reach', ap-ere 'seize'].

ā-bhis, I. pl. f. of prn. root a, with these, v. 83, 1.

ā-bhū, a. coming into being, x. 129, 3.

āmā, a. raw, unbaked, ii. 85, 6 [Gk. ἄμω-s 'raw'].

ā-yat-f, pr. pt. f. coming, x. 127, 1. 3 [ā + i go].

āyas-ā, n. f. f. made of iron, viii. 29, 3 [āyas iron].

āy-ū, a. active; m. living being, mortal, iii. 59, 9 [i go].

ā-yudh-a, n. weapon, viii. 29, 5 [ā + yudh fight].

āy-us, n. span of life, vii. 103, 10; viii. 48, 4. 7. 10. 11; x. 14, 14 [activity: i go].

āranyā, a. belonging to the forest, x. 90, 8 [āranya].

ārōhant, pr. pt. scaling, ii. 12, 12 [ruh mount].

āvis, adv. in view, with kr, make manifest, v. 83, 3.

ās-ū, a. swift, vii. 71, 5 [Gk. ἄσῡ-s].

āsu-hēman, a. (Bv.), of swift impulse, ii. 35, 1.

ā-sām, gen. pl. f. of the prn. root a, of them, iv. 51, 6.

ās-ina, irr. pr. pt. ā-, sitting, x. 15, 7 [ās sit].

ā-hita, pp. placed in (lc.), viii. 29, 4; x. 14, 16; with sām placed upon (lc.), x. 185, 4 [dhā put].

ā-huta, pp. to whom offering is made, v. 11, 8.

I go, II. P. āmi, x. 34, 5; ēti, iv. 50, 8; x. 34, 6; 168, 1³; yānti, vii. 49, 1; approach (acc.), viii. 48, 10; āyan, pr. sb. pass, vii. 61, 4; attain, vii. 63, 4; pf. iyūr, x. 15, 1. 2.

ānu- go after, vi. 54, 5; follow (acc.), viii. 63, 5.

āpa- go away, x. 14, 9.

abhi- come upon, ipf. āyan, vii. 103, 2.

āva- appease: op. iyām, vii. 86, 4.

ā- come, ii. 83, 1; v. 83, 6; go to, x. 14, 8.

āpa- come to (acc.), i. 1, 7.

ūd- rise, vii. 61, 1; 63, 1-4; ipf. ait, x. 90, 4.

ūpa- approach, vii. 86, 3; 103, 3; x. 14, 10; 84, 10; flow to, ii. 85, 3.

pārā- pass away, pf. iyūr, x. 14, 2. 7.

pāri- surround, ii. 35, 4. 9.

prā- go forth, i. 154, 3; x. 14, 7.

ānu prā- go forth after, vi. 54, 6.

vi- disperse, x. 14, 9.

sām- flow together, ii. 35, 3; unite, vii. 103, 2.

ichā-māna, pr. pt. ā. desiring, x. 34, 10 [iṣ wish].

i-tās, adv. from here, x. 135, 4.

i-ti, pcl. thus, ii. 12, 5²; vi. 54, 1. 2; x. 34, 6 [180].

it-thā, adv. thus, ii. 35, 11; truly, i. 154, 5 [id + thā; 180].

i-d, emphasizing pcl. just, even, i. 1, 4. 6; 85, 8; 154, 8; ii. 35, 8. 10; iv. 50, 7. 8; 51, 9; vii. 86, 3. 6; x. 14, 16; 84, 5. 7. 8. 18; 127, 3 [Lat. id: 180].

i-d-ām, dem. prn. n. this, i. 154, 3; ii. 12, 14; 33, 10; iv. 51, 1; v. 11, 5; x. 14, 15; 15, 2; 90, 2; 129, 3; 135, 7; this world, v. 83, 9; = here, vi. 54, 1 [111].

i-dānim, adv. now, i. 85, 7.

idh kindle, VII. ā. Inddhē.

sām kindle, 3. pl. indhate, ii. 35, 11; pf. idhirē, v. 11, 2.

idh-mā, m. fuel, x. 90, 6 [idh kindle].

ind-u, n. drop, Soma, viii. 48, 2. 4. 8. 12. 13. 15; pl. iv. 50, 10; viii. 48, 5.

indra, m. name of a god, i. 85, 9; ii. 12, 1-15; iv. 50, 10. 11; v. 11, 2; vii. 49, 1; viii. 48, 2. 10; x. 15, 10; 90, 18.

indr-iyā, n. might of Indra, i. 85, 2 [Indra].

i-nv go, I. P. invati [secondary root from i go according to class v.: i-nu].

sam- bring, i. 160, 5.

imā, dem. prn. stem, this, A. m. imām, ii. 85, 2; x. 14, 4; 15, 6; N. m. pl. imē, vi. 54, 2; viii. 48, 5; n. imā, ii. 12, 3; x. 15, 4; imāni, vii. 61, 6; 71, 6 [111].

i-y-ám, dem. prn. f. *this*, v. 11, 5; vii. 61, 7; 71, 6; x. 129, 6. 7 [111].

irā, f. *nurture*, v. 88, 4.

ir-īpa, n. *dice-board*, x. 84, 1. 9.

ir-ya, a. *watchful*, vi. 54, 8.

i-va, enc. pcl. *like*, i. 1, 9; 85, 5. 8²; ii. 12, 4. 5; 83, 6; 85, 5. 18; iv. 51, 2; v. 11, 5; 83, 8; vii. 68, 1; 103, 5²; viii. 29, 8; 48, 4². 6. 7²; x. 84, 1. 8. 5. 8; 127, 7. 8 [180].

is-irā, a. *devoted*, viii. 48, 7.

istā-vrata, a. (Bv.) *accordant with desired ordinances*, iii. 59, 9.

istā-pūrtā, n. (Dv.) *sacrifice and good works*, x. 14, 8 [ig-tā, pp. du. of yaj *sacrifice* + pūrtā, pp. of pñ *fill, bestowed*].

i-hā, adv. *here*, i. 1, 2; 85, 1. 6; ii. 85, 13. 15; vi. 54, 9; vii. 49, 1. 2. 3. 4; x. 14, 5. 12; 15, 3. 5. 7. 11. 18²; 90, 4; 129, 6.

iā, f. *consecrated food*, iv. 50, 8.

i go, IV. Ā. *fyate*, x. 168, 2; *approach*, imāhe, vi. 54, 8.

antār-go between (acc.), i. 85, 9; 160, 1.

ij-ānā, pf. pt. Ā. (of yaj), *sacrificer*, iv. 51, 7.

īd praise, II. Ā., fte, i. 1, 1.

īd-ya, gdv. *praiseworthy*, i. 1; 2 [īd *praise*].

im, enc. pcl. (acc. of prn. i), i. 85, 11; ii. 12, 5; 83, 18²; 85, 1; vii. 103, 8 [180].

īya-māna, pr. pt. Ā. *going*, x. 168, 8 [i go].

ir stir, set in motion, II. Ā. frte.

ānu sām prā- speed on together after, x. 168, 2.

ūd- arise, x. 15, 1; v. 82, 8.

prā-, cs. Irāya, *utter forth*, ii. 83, 8.

tā be master of, overpower, II. Ā. fte, with gen., viii. 48, 14.

tā-āna, pr. pt. Ā. *ruking over, disposing of* (gen.), vi. 54, 8; x. 90, 2; m. ruler, ii. 83, 9.

ta move, I. fte, -te, from (ab.), v. 83, 2.

tī-itā, pp. *implored*, x. 15, 12 [īd *praise*].

U, enc. pcl. *now, also*, i. 85, 6; 154, 4; ii. 83, 9; 85, 10. 15; iv. 51, 1. 2; v. 83, 10²; vi. 54, 8; vii. 61, 6; 63, 1. 2; 86, 8. 8; viii. 48, 8; x. 14, 2; 15, 8; 127, 8²; 129, 1² [180].

uk-thā, n. *recitation*, iv. 51, 7 [vao *speak*].

1. uk- sprinkle, VI. uksāti, -te, x. 90, 7. pra- besprinkle, x. 90, 7.

2. uk- grow.

uk-ītā, pp. *grown strong*, i. 85, 2 [2. uk- = vaks- *grow*].

ug-rā, a. *mighty*, ii. 83, 9; x. 84, 8; *fierce, terrible*, ii. 83, 11; viii. 29, 5.

uchānt, pr. pt. *shining*, iv. 51, 2 [1. vas *shine*].

u-tā, pcl. *and*, i. 85, 5; 154, 4; ii. 12, 5; 85, 11; iii. 59, 1; iv. 50, 9; v. 83, 2²; vi. 54, 6; vii. 68, 5; 86, 2; viii. 48, 1. 5. 8. 14; x. 84, 2; 90, 2; utā vā, vii. 49, 2²; = *and*, viii. 48, 15.

utō, pol. *and also*, x. 168, 1 [utā + u].

ūt-tara, cpv. a. *upper*, i. 154, 1 [ūd *up*].

ūt-sa, m. *spring*, i. 85, 11; 154, 5 [ud *wet*].

ud *wet*, VII. P. unātti, undānti [cp. Lat. *und-a* 'wave'].

vi- moisten, drench, i. 85, 5; v. 83, 8.

ud-ān, n. *water*, i. 85, 5 [Go. *waſ* 'water'].

udan-vānt, a. *water-laden*, v. 83, 7.

ūd-ita, pp. *risen*, vii. 68, 5 [i go].

udumbalā, a. *brown* (?), x. 14, 12.

ud-vāt, f. *upward path*, i. 85, 8; *height*, v. 83, 7; x. 127, 2 [ūd *up* + sf. *vāt*].

upa-ksiyānt, pr. pt. *abiding by* (acc.), iii. 59, 8 [kai *dwelt*].

upa-mā, spv. a. *highest*, viii. 29, 9.

upa-yānt, pr. pt. *approaching*, ii. 83, 12 [i go].

ūpa-ra, cpv. a. *later*, x. 15, 2 [Av. *upara* 'upper', Gk. *ὑπερ-ος* 'pestle', Lat. *s-uper-us* 'upper'].

upāri, adv. *upward*, x. 84, 9; *above*, x. 129, 5 [Gk. *ὑπέρ*, *ὑπερ* = *ὑπέρ*, Lat. *s-uper*, Old High German *ubir* 'over'].

ūpa-śrita, pp. *impressed on* (lo.), vii. 86, 8 [śri *resort*].

upa-sādyā, gdv. *to be approached*, iii. 59, 5 [sād *sit*].

upā-stha, m. *lap*, i. 85, 5. 6; vii. 68, 8; x. 15, 7.

upa-hatnā, a. *slaying*, ii. 83, 11 [ha-tnu *from han slay*].

ūpa-hūta, pp. *invited*, x. 15, 5 [hū *call*].

upārá, m. *offence*, vii. 86, 6 [upa + ara *from r go: striking upon, offence*].

ubj force, VI. P., ubjāti.

nir- drives out, i. 85, 9.

ubhā, a. both, i. 85, 9; x. 14, 7 [op. Lat. am-bo, Gk. *du-ōw* 'both', Eng. do-th].

ubhā-ya, a. pl. both, ii. 12, 8.

ubhaya-dat, a. having teeth on both jaws, x. 90, 10.

ur-ū, a., f. urv-ī, wide, i. 85, 6, 7; 154, 2; vii. 61, 2; 86, 1; x. 127, 2 [Av. *vouru*, Gk. *εὔρύ-ς*].

uru-kramā, a. (Bv.) wide-striding, i. 154, 5 [krāma, m. stride].

uru-gāyā, a. (Bv.) wide-paced, i. 154, 1. 8, 6; viii. 29, 7 [-gāya gait from gā go].

uru-cakṣas, a. (Bv.) far-seeing, vii. 68, 4 [cakṣas, n. sight].

uru-vyācas, a. (Bv.) far-extending, i. 160, 2 [vyācas, n. extent].

uru-sāmasa, a. (Bv.) far-famed, viii. 48, 4 [sāmasa, m. praise].

uru-śyā, a. freedom-giving, viii. 48, 5 [from den. uru-śya put in wide space, rescue].

urū-nasā, a. (Bv.) broad-nosed, x. 14, 12 [urū + nās nose].

urviyā, adv. widely, ii. 85, 8 [inst. f. of urvī wide].

urv-ī, f. earth, x. 14, 16 [urū wide].

us-ānt, pr. pt. eager, vii. 108, 8; x. 15, 8² [vas desire].

Us-ās, f. Dawn, ii. 12, 7; vii. 68, 8; 71, 1; x. 127, 8, 7; pl. iv. 51, 1-9; 11 [1. vas shines; cp. Gk. *hūs* (for *due-ōs*), Lat. *aur-or-a*].

usā-yāman, a. (Bv.) faring at daybreak, vii. 71, 4 [usā matutinal, yāman, n. course].

us-īyā, f. cow, iv. 50, 5 [f. of us-īya ruddy from us-rā red].

Ū, enc. pol., ii. 85, 8; iv. 51, 2 [metrically lengthened for u].

ū-tī, f. help, i. 85, 1; viii. 48, 15; x. 15, 4 [av favour].

ūrū, m. du. thigh, x. 90, 11, 12.

ūrj, f. vigour, strength, vii. 49, 4; x. 15, 7.

ūrjāyant, den. pr. pt. gathering strength, ii. 85, 7.

ūrdh-vā, a. upright, ii. 85, 9; upward, x. 90, 4 [Gk. *ὀρθός* for *ὀρθ-ός*; Lat. *arduu-s* 'lofty'].

ūrdhvām, acc. adv. upwards, i. 85, 10.

ūrmyā, f. night, x. 127, 6.

ur-vā, n. receptacle, ii. 85, 8; fold, herd, iv. 50, 2 [1. vṛ cover].

U go, V. P. *ṛṇōti*, int. *āṛti aris*, viii. 48, 8 [Gk. *ὀρ-ῶ-μ* 'stir up'].

abhi- penetrates to (acc.), i. 85, 9.

prā- send forth, III. *īyanti*, vii. 61, 2.

ṛk-van, m. pl. name of a group of ancestors, x. 14, 8 [singing from *aro sing*].

ṛk-vant, a. singing, jubilant, iv. 50, 5 [aro sing].

fo, f. stanza, ii. 85, 12; collection of hymns, *Āgveda*, x. 90, 9 [aro sing, praise].

ṛśā-s, dat. inf. with *prā*, to praise, vi. 61, 6 [aro praise].

ṛ-nā, n. debt, x. 127, 7.

ṛnā-vān, a. indebted, x. 84, 10 [ṛnā debt].

ṛ-tā, n. settled order, i. 1, 8; iv. 51, 8; truth, x. 84, 12 [pp. of *ṛ go*, settled].

ṛtā-jāta-satya, a. punctually true, iv. 51, 7 [true as produced by established order].

ṛta-jñā, a. knowing right, x. 15, 1.

ṛta-yū, a. yoked in due time, iv. 51, 5; vii. 71, 8.

ṛta-spfā, a. cherishing the rite, iv. 50, 8.

ṛtā-van, a. holy, ii. 85, 8; x. 168, 8; pious, vii. 61, 2; f. -vari observing order, i. 160, 1.

ṛ-tū, m. season, vii. 108, 9 [fixed time: from *ṛ go*].

ṛ-té, adv. prp. with ab., without, ii. 12, 9 [loc. of *ṛtā*].

ṛtv-ij, m. ministrant, i. 1, 1 [ṛtū + iḥ - ya] sacrificing in season].

ṛdūdāra, a. compassionate, ii. 88, 5; wholesome, viii. 48, 10.

ṛdh thrive, V. P. *ṛdhnōti*.

ānu- bring forward, op. 2. a. *ṛdhyā*, viii. 48, 2.

ṛdhak, adv. separately, vii. 61, 8.

ṛbh-ū, m. pl. name of three divine artificers, iv. 51, 6 [skilful, from *rabh take in hand*].

ṛṣ-i, m. seer, i. 1, 2; iv. 50, 1; x. 14, 15; 90, 7.

ṛṣ-tī, f. spear, i. 85, 4 [ṛs thrust].

ṛṣ-vā, a. high, lofty, vii. 61, 8; 86, 1.

ṛ-ka, nm. one, i. 85, 6; 154, 8, 4; vii. 108, 6⁴; viii. 29, 1-8, 10; x. 14, 16; 129, 2, 8 [prn. root e].

eka-parā, a. too high by one, x. 84, 2.

śkeṣa, a. having one pole, x. 185, 8 [ṛṣ + pole of a car].

e-tā, dem. prn. stem, this: n. *etād*, iii. 59, 5; acc. m. *etām* this, x. 14, 9; him,

x. 84, 4; inst. *etāsa*, v. 88, 6; m. pl. *etā*, x. 15, 14; m. pl. *etā* *these*, vii. 108, 9 [prn. root e + tā *this*].
etā-sa, m. *steed of the Sun*, vii. 68, 2 [*etā* *speeding*, from i go].
etā-vant, a. *such*, x. 90, 8 [prn. *etā* *this* + *sf. vant*].
e-na, enc. prn. stem of 8. prs. *he, she*, it: acc. *enam him*, ii. 12, 5; iii. 59, 8; vii. 108, 2; x. 14, 11; 84, 4; 168, 2; acc. pl. *enān them*, vii. 108, 8; gen. du. *enos of them two*, vii. 108, 4 [prn. root e].
en-as, n., ii. 12, 10; vii. 71, 4; 86, 8.
enā, inst. *by it*, x. 14, 4; adv. *thither*, x. 14, 2 [inst. of prn. root a].
e-bhis, l. pl. *with them*, x. 84, 5 [prn. root a].
e-bhyas, D. pl. *to them*, x. 84, 8 [prn. root a].
e-vā, pol. *thus, just*, i. 1, 8; ii. 12, 1; iv. 51, 9; vi. 54, 1, 2; x. 90, 2 [prn. root e; cp. 180].
e-vā (= *evā*), adv. *thus, just*, ii. 88, 15; iv. 50, 8 [prn. root e].
e-sā, dem. prn.: N. s. m. *esāh this*, x. 168, 4; *he*, ii. 12, 15; vii. 68, 8; viii. 29, 6; f. *esā this*, x. 14, 2; *she*, x. 84, 2 [from prn. root e + sa].
e-sām, G. pl. m. *of them*, i. 85, 8; vii. 108, 5^a; x. 84, 5, 8; 129, 5 [prn. root a].

Ok-as, n. *abode*, iv. 50, 2 [wonted place: *uo be wont*].

ōj-as, n. *might*, i. 85, 4, 10; 160, 5 [uj = vaj; cp. Lat. *augus-tus* 'mighty', 'august'].
ōjā-yāmāna, den. pr. pt. *Ā. showing one's strength*, ii. 12, 11 [ōjas].

ōj-iyāms, cpv. a. *mightier*, ii. 88, 10.
ōja-dhī, f. *plant*, v. 88, 1. 4. 5. 10; vii. 61, 8 [*āv(a)s-a nurture (av further) + dhī holding*, from dhā hold].

Kā, inter. prn. *who?* i. 85, 7; x. 129, 6; 185, 5^a; G. *kāsa*, x. 129, 1; du. *kāu*, x. 90, 11^a; with cid: I. *kēna* *old by any*, x. 15, 6; pl. N. *kā* *old some*, viii. 108, 8.

ka-kūbh, f. *peak*, i. 85, 8.

ka-tamā, inter. prn. *which (of many)?* i. 85, 7; iv. 51, 6; with canā *any*, x. 168, 8 [Lat. *quo-tumus*].

kati-dhā, adv. *into how many parts?* x. 90, 11 [*kā-ti how many?* Lat. *quof*].

ka-dā, inter. adv. *when?* vii. 86, 2; with canā, *ever*, vi. 54, 9 [*kā who?*].

kānikradat, int. pr. pt. *bellowing*, iv. 50, 5; v. 88, 1. 9 [krand roar].

kān-iyāms, cpv. *younger*, vii. 86, 6 [cp. kan-yā, f. *girl*; Gk. *καινός* 'new' for *καινός*].

kam, pol., i. 154, 1 [*gladly*: cp. p. 225, 2].

kār-tave, dat. inf. of *kṛ do*, i. 85, 9.

kāmalik-in, a. *radiant*, ii. 88, 8.

kav-i, m. *sage*, v. 11, 8; vii. 86, 8; x. 129, 4 [Av. *kavi* 'king'].

kavi-kratu, a. (Bv.) *having the intelligence of a sage*, i. 1, 5; v. 11, 4.

kavi-tara, cpv. a. *wiser*, vii. 86, 7.

kavi-śatā, pp. (Tp.) *recited by the sages*, x. 14, 4.

kav-yā, a. *wise*, x. 15, 9; m. pl. name of a group of Fathers, x. 14, 8.

kāśā, f. *whip*, v. 88, 3.

kām-a, m. *desire*, i. 85, 11; x. 84, 6; 129, 4 [kam desire].

kās appear, int. *oākaṭi*.

abhi- look upon, x. 135, 2.

kitavā, m. *gambler*, x. 34, 8. 6. 7. 10. 11. 13.

kī-m, inter. prn. *what?* vii. 86, 2. 4; viii. 48, 8^a; x. 90, 11; 129, 1^a; with canā *anything*, x. 129, 2 [Lat. *qui-s, qui-d*].

kīla, adv. *emphasizing preceding word, indeed*, ii. 12, 15 [180].

kīr-i, m. *singer*, ii. 12, 6 [2. *kṛ commemorative*].

ku-carā, a. *wandering at will*, i. 154, 2 [ku, inter. prn. root *where?* = *anywhere* + *cara* from *car fare*].

ku-tās, inter. adv. *whence?* x. 129, 6^a; 168, 3 [prn. root *where?*].

ku-mārā, m, *boy*, x. 185, 8. 4. 5; = *son*, ii. 88, 12.

kumārā-deṣṇa, a. (Bv.) *presenting gifts like boys*, x. 84, 7 [deṣṇā, n. *gift* from dā give].

kul-yā, f. *stream*, v. 88, 8.

kuv-id, inter. pol. *whether?* ii. 85, 1. 2; iv. 51, 4 [ku + id: cp. p. 226].

kū-ha, inter. adv. *where?* ii. 12, 5; x. 129, 1 [ku + *sf. ha* = dhā: cp. p. 212].

kṛ make, V. *kṛnōti*, *kṛnūtē*, iv. 50, 9; v. 88, 8; = *hold*, x. 84, 12; = *raise*

(voice), 8; pr. sb. 8. a. kṛpāvat, viii. 48, 3; 3. pl. kṛpāvan, iv. 51, 1; vii. 68, 4; 2. pl. Ā. kṛpūdhvam, x. 34, 14; ipv. kṛpuhi, x. 185, 8; pf. cakrma, vii. 86, 5; x. 15, 4; oākūrū, vii. 68, 5; Ā. cakrē, x. 90, 8; cakrāte, viii. 29, 9; cakrīrē, i. 85, 1. 2. 7. 10; ft. karisyaśi, i. 1, 6; root ao. ākar, ii. 12, 4; iii. 59, 9; v. 88, 10; ākran, x. 14, 9; 3. pl. Ā. ākrata, vii. 108, 8; x. 84, 5; sb. kārati, ii. 85, 1; kārāma, x. 15, 6; ao. ps. ākāri, vii. 61, 7 [cp. Gk. *kpaivw* 'accomplish', Lat. *creo* 'create'].
 dpa ā- drive up for: rt. ao. ākaram, x. 127, 8.
 āvis- make manifest, v. 88, 3.
 nis- turn out: rt. ao. aakṛta, x. 127, 3.
 kṛv-ānt, pr. pt. making = offering, vii. 108, 8; x. 168, 1 [kr make].
 kr-tā, pp. made, i. 85, 6; ii. 12, 4; vii. 61, 6 (= offered); x. 90, 12, 15; 185, 6; n. lucky throw, x. 84, 6 [Av. *kereta*, Old Persian *karta* 'made'].
 kṛtā, f. breast (?), ii. 85, 5.
 kr-tvī, gd. having made, x. 15, 12.
 krā-ā, a. poor, ii. 12, 6 [krā grow lean].
 kṛāna, n. pearl, i. 85, 4.
 krā draw, I. P. kārati, v. 88, 7; VI. P. kṛā-ti till, x. 84, 18.
 krā-i, f. field, x. 84, 18 [krā till].
 krā-tī, f. pl. people, i. 160, 5; iii. 59, 1 [tillage, settlement: krā till].
 krā-pā, a. black, i. 85, 2. 4. 9; x. 127, 7; f. f. vii. 71, 1.
 kṛp be fit, I. kālpati, os. kalpāyati, -te arrange, x. 15, 14.
 vi- dispose, x. 90, 11, 14.
 ket-ā, m. banner, v. 11, 2. 8; vii. 68, 2 [oit appear; Go. *haidus* 'manner'].
 kōvaṭa, m. pit, vi. 54, 7.
 kōśa, m. bucket, v. 88, 8; well (of a car), vi. 54, 8.
 kr-ā-tu, m. power, ii. 12, 1; wisdom, vii. 61, 2 [kr do].
 krand bellows, I. P. krādati.
 abhi- bellows towards, v. 88, 7.
 krānd-as, n. battle array, ii. 12, 8 [hu ūle cry: krand shout].
 kram stride, I. P. krāmati, Ā. kram-ate.
 vi- stride out, pf. cakrame, viii. 29, 7.
 abhi vi- spread asunder, develop into: ipf. ākrāmat, x. 90, 4.
 kriṣ play, I. kriṣa, x. 84, 8

krudh be angry, IV. P. krūdhyaṭi; red. ao. inj. oukrudhāma, ii. 88, 4.
 kvā, inter. adv. where? i. 85, 7; ii. 88, 7; iv. 51, 6; x. 168, 8; with avid who knows where, x. 84, 10 [pronounced kūa].
 kṣa-trā, n. dominion, i. 160, 5 [kṣa = kṣi rule].
 kṣam forbear, I. Ā. kṣamate.
 abhi- be merciful to (acc.), ii. 88, 1. 7.
 kṣi dwell, II. P. kṣēti, iv. 50, 8.
 ādhi- dwell in (loc.), i. 154, 2.
 kṣiy-ānt, pr. pt. dwelling, ii. 12, 11 [kṣi dwell].
 kṣē-ma, m. possession, viii. 86, 8 [kṣi: kṣāyati possess].

Khan-i-trima, a. produced by digging, vii. 49, 2 [khan dig].
 khālu, adv. indeed, x. 84, 14 [p. 227].
 khā-tā, pp. dug, iv. 50, 8 [khan dig].
 khyā see: no present; a ao. ākhyat.
 abhi- perceive, vii. 86, 2.
 vi- survey, i. 85, 5. 7. 8; x. 127, 1.

Gaṇ-ā, m. throng, iv. 50, 5; x. 84, 12.
 gabh-trā, a. profound, x. 129, 1 [gabh = gāh plunge].
 gabhīrā-vapas, a. (Bv.) of deep inspiration, i. 85, 7.
 gam go, I. gāhati, -te to (acc.), i. 1, 4; x. 14, 18; root ao. 3. pl. āgman, vii. 71, 6; 1. pl. āganma, viii. 48, 3. 11 [Gk. *saiva*, Lat. *venio*, Eng. *come*].
 ā- come, i. 1, 5; 85, 11; root ao. ipv. gahī, vi. 54, 7; x. 14, 5; 2. pl. gatā, x. 15, 4; 3. gāmantu, x. 15, 5. 11; go to (acc.), x. 168, 2.
 sām- go with (inst.), a ao. op., vi. 54, 2; unite with (inst.), x. 14, 8.
 gām-a-dhyaṭi, dat. inf. (of gam) to go, i. 154, 6.
 garta-sād, a. (Tp.) sitting on a car-seat, ii. 88, 11.
 gārbh-a, m. germ, ii. 88, 18; v. 88, 1. 7; x. 168, 4 [gārbh receive].
 gāv-y-ūti, f. pasturage, x. 14, 2 [Bv. having nurture for cows: go].
 gāh-ana, a. unfathomable, x. 129, 1 [gāh plunge].
 gā go, III. P. jīgāti.
 abhi- approach, vii. 71, 4.
 ā- come: rt. ao. agāt, i. 85, 8.
 pāri- go by (acc.): root ao. inj. gāt, ii. 88, 14.

prā- go forward, ipv. jīgāta, i. 85, 6; *enter*, root ao., viii. 48, 2.
 gā-tū, m. path, way, iv. 51, 1; vii. 68, 5; x. 14, 2 [gā go].
 gātre-gātre, lo. itv. ed., in every limb, viii. 48, 2 [gā go].
 gāya-trī, f. a metre, x. 14, 16 [song: gā sing].
 gār, f. song, ii. 85, 1; v. 11, 5; 83, 1; vii. 71, 6; x. 185, 7 [gā sing].
 giri-kṣī-t, a. mountain-dwelling, i. 154, 8 [kṣī dwell].
 giri-śthā, a. mountain-haunting, i. 154, 2 [śthā stand].
 gup guard: pf. jugupur, vii. 103, 9 [secondary root from the den. go-pā-ya].
 gūhā, adv. in hiding, v. 11, 6; with kr, cause to disappear, ii. 12, 4 [from gubh, inst. of gūh concealment, w. adverbial shift of accent].
 gūh-ya, gdv. to be hidden, vii. 103, 8 [gūh hide].
 cūh-ant, pr. pt. hiding, iv. 51, 9 [gūh hide].
 gūhā, pp. hidden, x. 129, 8 [gūh hide].
 1. gr sing, IX. grṇāti, grṇātē, ii. 38, 8, 12.
 abhi- greet favourably, x. 15, 6.
 2. gr waken: red. ao. 2. du. ipv. jigrām, iv. 50, 11.
 grṇ-ant, pr. pt. singing; m. singer, iii. 59, 5 [gr sing].
 grṇ-ant, pr. pt. A. singing, praising, i. 85, 10; 160, 5 [gr sing].
 grt-sa, a. experienced, vii. 86, 7.
 grdh be greedy, IV. P. grdhryati; a ao. āgrdhāt, x. 84, 4.
 grbh-āyā, den. P. grasp.
 ūd- hold up, cease, v. 83, 10.
 grh-ā, m. house, pl., vi. 54, 2 [grah receive, contain].
 grhē-grhe, lo. itv. cd., in every house, v. 11, 4.
 gō, f. cow, pl. N. gāvas, i. 154, 6; ii. 12, 7; viii. 48, 5 (= straps); x. 84, 13; 90, 10; A. gās, ii. 12, 8; vi. 54, 5, 6; 127, 8; G. gāvām, iv. 51, 8; vii. 103, 2, 10 [Av. N. gau-s, Gk. βῆς, Lat. bo-s (bos), Ol. βῆ, Eng. cow].
 Gō-tama, m. name of a seer, i. 85, 11 [spv. of go cow].
 go-pā, m. Tp. (cow-protector), guardian, i. 1, 8; v. 11, 1; viii. 48, 9 [gō cow + pā protect].

gō-magha, a. (Bv.) rich in cows, vii. 71, 1 [having abundance of cows].
 gō-mātr, a. (Bv.) having a cow for a mother, i. 85, 8.
 gō-māyu, a. (Bv.) loving like a cow, vii. 103, 6, 10 [māyū, m. loving].
 grabh seize, IX. grbhṇāti, grbhṇātē, vii. 103, 4.
 ānu- greet, vii. 103, 4.
 grāma, m. village, x. 127, 5; pl. = clane, ii. 12, 7.
 grām-yā, a. belonging to the village, x. 90, 8 [grāma].
 grīṣmā, m. summer, x. 90, 6.

Ghar-mā, m. hot milk offering, vii. 103, 9 [Av. gar-ma, Lat. formu-s, Gk. θερμός 'warm', Eng. warm].
 gharma-sād, a. (Tp.) sitting at the heating vessel, x. 15, 9, 10 [sād sit].
 gharṁ-in, a. heated, vii. 103, 8.
 ghas eat: root ao. 3. pl. ākpan, x. 15, 13 [= ā-gh(a)s-an].
 ghā, eno. emphasizing pol., iv. 51, 7 [180].
 ghṛ-nī, f. heat, ii. 88, 6 [ghṛ = hr be hot].
 ghr-tā, (pp.) n. clarified butter, ghee, i. 85, 8; ii. 88, 11, 14; v. 11, 3; 88, 8 [ghṛ be hot].
 ghrta-nirñī, a. (Bv.) having a garment of ghee, ii. 85, 4 [nir-nī, f. splendour from nīś out + nīś wash].
 ghrta-pratīka, a. (Bv.) butter-faced, v. 11, 1 [pratīka, n. front from pratyāśī turned towards].
 ghrta-vant, a. accompanied with ghee, iii. 59, 1; abounding in ghee, x. 14, 14.
 ghṛs-vi, a. impetuous, i. 85, 1 [ghṛs = hr be excited].
 gho-rā, a. terrible; n. magic power, v. 84, 14.
 ghōs-a, m. sound, x. 168, 1, 4 [ghus make a noise].

Ca, eno. pol. and, i. 160, 2, 8; ii. 83, 18; 85, 6, 8; iv. 50, 10; v. 11, 5; vii. 86, 1; x. 14, 7, 9, 14; 84, 11; 90, 2, 8, 7, 8, 10; y, viii. 48, 2; x. 84, 5; ca-ca, i. 85, 11; iv. 51, 11; x. 14, 3, 11; 15, 3, 18; 90, 18 [Av. ca, Lat. que 'and'; cp. 180].
 cakr-ā, n. wheel, vi. 54, 8; vii. 68, 2 [Gk. κύκλος, Anglo-Saxon hweofol].
 caks, see IL. cāṣṭe [reduplicated form of kas = kās āśīne: = ca-k(a)s].

abhi- regard, iii. 59, 1; vii. 61, 1.
 prā-, *cs. cākṣāya illumine*, viii. 48, 6.
 vi- reveal, x. 84, 18.
 cākṣ-n, n. eye, x. 90, 18 [cākṣ see].
 cākṣ-us, n. eye, vii. 61, 1; 68, 1 [cākṣ see].
 eat hide (intr.), I. P. oṣatī; *cs. cākṣāya drive away*, ii. 38, 2.
 catur-akṣā, a. (Bv.) four-eyed, x. 14, 10 11 [akṣā = akṣi eye].
 eatuṣ-pād, a. (Bv.) four-footed, iv. 51, 5 [catūr four, Lat. quattuor, Go. *fidwōr*].
 eatvāripāśā, ord., f. f. fortieth, ii. 12, 11.
 ca-nā, pcl. and not, vii. 86, 6.
 candra-māsa, n. 90, 18 [K. ed. bright (candra) moon (māsa)].
 car fare, I. cārati, -to, iv. 51, 6. 9; viii. 29, 8; x. 14, 12; 168, 4.
 abhi- bewitch, x. 84, 14.
 ā- approach, iv. 51, 8.
 prā- go forward, enter, viii. 48, 6.
 abhi sām- come together, viii. 48, 1.
 carā-tha, n. motion, activity, iv. 51, 5 [car fare].
 cār-ant, pr. pt. wandering, x. 84, 10; *faring*, x. 136, 2.
 car-i-tra, n. leg, viii. 48, 5 [car move].
 cār-man, n. skin, hide, i. 85, 5; vii. 68, 1.
 carṣaṇi-dhf-t, a. (Tp.) supporting the folk, iii. 59, 6 [carṣaṇi, a. active, f. folk + dhf-t supporting].
 cā-ru, a. dear, ii. 85, 11 [can gladden; Lat. *cā-ru-s* 'dear'].
 ci-kit-vāpa, red. pf. wise, vii. 86, 3 [cit think].
 cit perceive, I. cētati, -to; pf. cikṣta, i. 85, 7; sb. cikṣat, i. 85, 6; *cs. citāya stimulate*, iv. 51, 8; *cetāya cause to think*, vii. 86, 7.
 ā- observe: pf. cikṣta, vii. 61, 1.
 cit-rā, a. brilliant, iv. 51, 2; n. marvel, vii. 61, 5.
 citrā-bhānu, a. (Bv.) of brilliant splendour, i. 83, 4; 85, 11.
 citrā-śravasa, a. (Bv.) having brilliant fame; spv. -tama of most brilliant fame, i. 1, 5; bringing most brilliant fame, iii. 59, 6.
 cid, enc. pol. just, even, i. 85, 4. 10; ii. 12, 8. 13. 16; 83, 12; vii. 86, 1. 8. 8; x. 84, 8⁹; 127, 5 [Lat. *quidā*].
 cakit-āna, int. pr. pt. famous, ii. 88, 15 [cit perceive].

cod-i-tf, m. furtherer, ii. 12, 6 [cod impel].
 oyāv-āna, a. unstable, ii. 12, 4 [oyu move].
 oyāv-āna, m. name of a seer, vii. 71, 5 [pr. pt. of oyu move].
 cyu waver, fall, I. oyāvate.
 prā-, *cs. oyāvāya overthrow*, i. 85, 4.

Chand seem, II. P. cāntti; pf. cāchānda, vii. 83, 8; *seem good, please*, 8. a. s. ao. āchān, x. 84, 1.
 chānd-as, n. metre, x. 14, 16; 90, 9.
 chāyā, f. shade, ii. 88, 6 [Gk. *σνιδ*].

Jāgat, n. world, i. 85, 1 [pr. pt. of gā go].
 jāgm-i, a. nimble, speeding, i. 85, 8 [from red. stem jag(a)m of gam go].

jajñ-ānā, pf. pt. A. having been born, x. 14, 2 [jan generate].

jan generate, create, I. jānati; pf. jajāna, i. 160, 4; ii. 12, 8. 7; 85, 2; jajñirē were born, x. 90, 9². 10; *is* ao. ājanī-ṣṭa has been born, iii. 59, 4; v. 11, 1; red. ao. ājijanas hast caused to grow, v. 88, 10; *cs. janāya generate*, ii. 85, 18; x. 185, 5 [Old Lat. *gen-ō* 'generate': Gk. *ao. t-γev-ō-μν*].

prā- be prolific, IV. A. jāya, ii. 83, 1; 85, 8.

jān-a, m. mankind, ii. 85, 15; iii. 59, 9; iv. 51, 1; v. 11, 1; pl. men, people, i. 85, 5; ii. 12, 1-14; iii. 59, 1. 8; iv. 51, 11; vii. 49, 8; 61, 5; 63, 2. 4; x. 14, 1 [jan generate; cp. Lat. *gen-uc*, Gk. *γev-or*, Eng. *kin*].

janāy-ant, *cs. pr. pt. generating*, i. 85, 2. jān-i, f. woman, i. 85, 1.

jān-i-man, n. birth, ii. 85, 6.

jan-ūs, n. generation, vii. 86, 1 [jan generate].

jāy-ant, pr. pt. conquering; m. victor, x. 84, 7 [ji conquer].

jār-ant, pr. pt. aging, old, x. 84, 8 [jā waste away; Gk. *γep-ovr* 'old man'].

jar-ās, m. old age, vii. 71, 5 [jā waste away; cp. Gk. *γῆpas* 'old age'].

jar-i-tf, m. singer, ii. 83, 11 [jā sing].

jālāṣa, a. cooling, ii. 83, 7.

jālāṣa-bhogaṣa, a. (Bv.) having cooling remedies, vii. 29, 5 [bhogaṣa, n. remedy].

jālp-i, f. idle talk, chatter, viii. 48, 14 [jālp chatter].

jas be exhausted, I. jāsa; pf. ipv. jāstātām weaken, iv. 50, 11.

jā be born, IV. Ā. jāyate is born, v. 11, 8; 83, 4; x. 90, 5; jāyase art born, v. 11, 6; ipf. ājāyata was born, x. 90, 9, 12, 18²; 129, 8; 185, 6; ājāyanta, x. 90, 10.

jāgr-vi, a. watchful, v. 11, 1; stimulating, x. 84, 1 [from red. stem of 2. gr wake].

jā-tā, pp. born, ii. 12, 1; x. 90, 5, 7; 168, 8; = finite vb., were born, x. 90, 10, 13; n. what is born, ii. 33, 8 [jā be born].

jāta-vedas, a. (Bv.) having a knowledge of beings, x. 15, 12, 18 [véd-as, n. knowledge from vid know].

jān-u, n. knee, x. 15, 6 [Gk. γόν-u, Lat. genu, Go. kniu, Eng. knee].

jāya-māna, pr. pt. being born, iv. 50, 4 [jā be born].

jā-yā, f. wife, x. 84, 2, 4, 10, 11, 18 [jā be born].

jār-īp-i, f. courtesan, x. 84, 5 [having paramours: jārā].

Jāhus-4, m. name of a protégé of the Asvins, vii. 71, 5.

ji conquer, I. jāyati; ft. jesyāmi, x. 84, 6; pa. jiyate, iii. 59, 2 [when accented this form appears in the RV. as jiyate, i. e. it is then pr. Ā. of jyā overpower].

vi- conquer, ii. 12, 9.

jām- win, iv. 50, 9.

jigī-vāms, red. pf. pt. having conquered, ii. 12, 4; x. 127, 8 [ji conquer].

jihmā, a. transverse = athwart, i. 85, 11; prone, ii. 85, 9.

jirā-dānti, a. (Bv.) having gutturing gifts, v. 83, 1.

jiv-ā, n. living world, iv. 51, 5 [Lat. vit-o-s].

jivās-e, dat. inf. to live, viii. 48, 4; with prā to live on, x. 14, 14.

juṣ enjoy, VI. juṣ, vii. 71, 6; 86, 2; x. 15, 4, 18; pf. ab. jājusan, vii. 61, 6; is ac. ab. jājīsat, ii. 85, 1 [cp. Gk. γούω, Lat. gus-tus, Go. kisan, Eng. choose].

juṣ-āpā, pr. pt. Ā. enjoying, viii. 48, 2.

juṣ-ta, pp. [with shifted accent] acceptable, iii. 59, 5 [juṣ enjoy].

jū, IX. P. jūnātr speed, vii. 86, 7.

jū, I. Ā. jāra awake, be active, iv. 51, 8.

jāha-māna, pr. pt. Ā. gasping, x. 15, 9 [jeh gasp].

jñā know, IX. jñāti, x. 84, 4 [cp. Gk. γινω-v, Lat. co-gno-sco, Eng. know].

vi-, pa. jñāyāte be distinguished, iv. 51, 6.

jñā, f. earth, gen. jñās, iv. 50, 1.

jyā-yāms, opv. more, x. 90, 8; elder, vii. 86, 6 [jyā overpower; Gk. βιά 'force'].

jyē-gtha, spv. highest, ii. 85, 9; chief, vii. 86, 4 [spv. of jyā].

jyōt-is, n. light, iv. 50, 4; 51, 1; viii. 48, 8; x. 127, 2 [jyut = dyut shine].

Tā, dem. prn., that; he, she, it; n. tād that, i. 1, 6; 85, 6; 154, 2, 5, 6; ii. 85, 11, 15; iv. 51, 10, 11; vii. 86, 2, 3, 4; 108, 5, 7; x. 84, 12, 13; 90, 12; 129, 2, 3, 4; 185, 5; m. ā. tān him, ii. 83, 13; 85, 8, 4; iv. 50, 1, 9; vi. 54, 4; that, x. 90, 7; 185, 4; I. tēna with it, viii. 29, 4, 10; with him, x. 90, 7; I. f. tāyā with that, i. 85, 11; D. tāsmā to him, iii. 59, 5; iv. 50, 8²; x. 84, 12; for him, x. 185, 2; to that, viii. 48, 12, 18 (= as such); x. 168, 4; for that, viii. 48, 10; ab. tāsmād from him, x. 90, 5, 8, 9², 10²; than that, x. 129, 2; G. tāsyā of him, ii. 85, 9; iii. 59, 4; of that, viii. 48, 8; x. 15, 7; du. m. tāu these two, x. 14, 12; f. tē these two, i. 160, 1, 5; D. tābhyām to those two, x. 14, 11; pl. N. m. tē they, i. 85, 2, 7, 10; viii. 48, 5; x. 15, 8, 5², 12, 18; those, x. 15, 1; 90, 16; = as such, x. 15, 4, 7; f. tās they, iv. 51, 8; those, iv. 51, 7², 9; vii. 49, 1, 2, 3, 4; n. tā those, i. 154, 6; ii. 83, 13; x. 14, 16; tāni those, i. 85, 12; x. 90, 16; A. tān those = that, x. 90, 8; I. tēbhis with them, i. 85, 11; x. 15, 8, 14; f. tēbhis with them, x. 168, 9; G. tāsām of them, x. 14, 6; L. tāsu in them, ii. 83, 18.

tams shake.

abhi- attack: pf. tatanā, iv. 50, 2.

tatan-vāms, pf. pt. having spread, vii. 61, 1 [tan stretch].

tā-tas, adv. thence, x. 90, 4; ag. m. 185, 6 [prn. root tā].

tā-tra, adv. there, x. 84, 18 [prn. root tā].

tā-thā, adv. thus, x. 90, 14 [prn. root tā].

ta-dāntm, adv. then, x. 129, 1 [prn. root tā].

tan extend = perform, VIII. tanōti; ipf. ātanvata, x. 90, 6 [cp. Gk. τάνυμας 'stretch', Lat. tendo 'stretch'].

abhi- extend over: red. pf. ab., i. 160, 8.

áva- slacken (Ā.), ii. 83, 14.
 ā- extend to (acc.), i. 85, 7.
 ānu ā- extend over, viii. 48, 13.
 tán-aya, n. descendant, ii. 83, 14 [tan extend].
 tan-ā, f. body, i. 85, 3; ii. 85, 13; iv. 51, 9; viii. 48, 9; x. 14, 8; 15, 14; 84, 6; self, vii. 86, 2. 5 (pl.) [tan stretch: cp. Lat. ten-u-i-s, Gk. ταν-ύ-, Eng. thin].
 tanv-ānā, pr. pt. Ā. performing, x. 90, 15 [tan extend].
 tap burn, I. tāpa; pf. tatāpa = it pains, x. 84, 11; ps. tapyāte, is distressed, x. 84, 10 [cp. Lat. tep-ere 'be warm'].
 tāp-ana, a. burning, x. 84, 7 [tap burn].
 tāp-as, n. heat, x. 129, 3 [Lat. tep-or].
 tap-tā, pp. heated, vii. 108, 9 [tap burn].
 tām-as, n. darkness, iv. 50, 4; 51, 1. 2. 8; vii. 68, 1; 71, 5; 127, 2. 3. 7; 129, 8³ [tam faint].
 tāmis-īo-i, f. power of darkness, viii. 48, 11 [tāmis = tāmas + īo = i-āñio].
 tar-āni, a. speeding onward, vii. 63, 4 [tṛ cross].
 tā-rhi, adv. then, x. 129, 2 [prn. root tā].
 tāva, gen. (of tvām) of thee, i. 1, 6; vi. 54, 9; viii. 48, 8 [Av. tava, Lith. tavā].
 tav-ās, a. mighty, ii. 38, 3; v. 88, 1 [tu be strong].
 tavās-tama, spv. mightiest, ii. 33, 8.
 tāv-is-i, f. might, i. 85, 4 [tāvis = tāv-as, n. might].
 tāskara, m. thief, viii. 29, 6.
 tasthi-vāma, pf. pt. act. having stood, ii. 35, 14 [sthā stand].
 tāpay-ispū, a. causing to burn, x. 84, 7 [from cs. of tap burn].
 tāy-ū, m. thief, vii. 86, 5 [= stāyū; op. ste-nā thief].
 tig-mā, a. sharp, viii. 29, 5 [tij be sharp].
 tiraśo-īna, a. across, x. 129, 5 [tiras].
 tir-ās, prp. across, vii. 61, 7 [tṛ cross; Av. tarō; cp. Lat. trans = 'crossing', N. pr. pt.].
 tīf, nm. f. of trī three, N. tīrás, i. 85, 5; ii. 85, 5.
 tū, pel. indeed, vii. 86, 1 [prn. root tu in tu-ām].
 tuch-yā, n. void, x. 129, 8.
 tūbhya, D. (of tvām) to thee, v. 11, 5 [cp. Lat. tibi].
 tūbhyam, D. (of tvām) for thee, iv. 50,

8; v. 11, 5; (angry) with thee, vii. 86, 8; = by thee, vii. 86, 8.
 tur-ā, a. eager, vii. 86, 4 [tur = tvar speed].
 tuvi-jāta, pp. high-born, iv. 50, 4 [tuvi from tu be strong].
 tūviś-man-ā, a. mighty, ii. 12, 12 [tuv-is, u. might from tu be strong].
 trp be pleased, IV. P. trpnoti; ca. tarpāya satisfy, i. 85, 11 [cp. Gk. τέρνω].
 trs thirst, IV. trāya; pf. tātrās, x. 15, 9 [cp. Gk. τέρσσω 'become dry', Lat. torreo 'scorch', Eng. thirst].
 trs-nā, a. thirsty, i. 85, 11.
 trāyā-vant, a. thirsty, vii. 103, 3 [trāyā thirst].
 tṛ cross, VI. tirā.
 prā- extend, increase (family), vii. 61, 4; prolong (life), 108, 10; is ao., viii. 48, 4. 7. 11.
 vī- run counter to (acc.), x. 84, 6.
 te, enc. dat. (of tvām), to thee, ii. 83, 1; iii. 59, 2; viii. 48, 13; x. 127, 8; for thee, iv. 50, 3; gen. of thee, i. 85, 11; ii. 12, 15; 83, 7. 11; v. 14, 8; vi. 54, 9; viii. 48, 6. 7. 9; x. 14, 5. 11; 127, 4 [Av. tūi, Gk. τοί].
 tok-ā, m. offspring, children, ii. 83, 14; vii. 63, 6.
 tmān, self, vii. 68, 6 [cp. ātmān].
 tyā, dem. prn., n. tyād that, iv. 51, 1; pl. tyā those, viii. 48, 11.
 tras tremble, I. trasa [Gk. τρέω, Lat. terreo 'frighten'].
 nis- speed away, viii. 48, 11.
 trā protect, IV. Ā. trāyate; s ao. op., vii. 71, 2.
 trā-tr, a. protecting, viii. 48, 14 [trā prolect].
 trī, nm. three, i. 85, 8; 154, 2. 3. 4; viii. 29, 7 [Gk. τρι-, Lat. tri-, OI. trī, Eng. three].
 trī-kādruka, m. pl. three Soma vats, x. 14, 16 [kādru, f. Soma vessel].
 trī-dhātū, a. (Bv.) having three parts, threefold, i. 85, 12; 154, 4.
 trī-pañcāśā, a. consisting of three fifties, x. 84, 8.
 trī-pād, a. (Bv.) consisting of three-fourths, x. 90, 4; m. three-fourths, x. 90, 8.
 trī-vandhurā, a. three-seated, vii. 71, 4.
 trī-śadhasthā, a. (Bv.) occupying three vats, iv. 50, 1; n. threefold abode, v. 11, 2 [śadhā-stha, n. gathering-place].

tri-ṣṭūbh, f. name of a metre, x. 14, 16.
tri-s, adv. *thrice*, x. 90, 11 [Gk. *tris*].
tre-dhā, adv. *in three ways*, i. 154, 1.
tvāka-iyāma, cpv. *most vigorous*, ii. 83, 6.
tvād, ab. (of tvām) *than thee*, ii. 83, 10.
tvām, prs. prn. *thou*, i. 1, 6; 85, 8; ii. 33, 12; viii. 48, 9. 13. 15³; x. 15, 12². 13.

Tvās-tr, m. name of the artificer god, i. 85, 9; cp. viii. 29, 3 [tvāka = takṣa *fashion*].

tvā, enc. A. (of tvām) *thee*, i. 1, 7; ii. 33, 4; v. 11, 8; vii. 86, 4; x. 14, 4.
tvā-datta, pp. (Tp. cd.) *given by thee*, ii. 83, 2.

tvām, prs. prn. A. (of tvām) *thee*, v. 11, 5. 6².

tves-ā, a. *terrible*, ii. 33, 8. 14 [tviṣ *be agitated*].

tveṣā-samdrś, a. (Bv.) *of terrible aspect*, i. 85, 8.

tvōta, pp. (Tp.) *aided by thee*, iii. 59, 2 [tvā inst. + ūta, pp. of av *favour*].

Dāks-a, m. *will*, vii. 86, 6; *might*, viii. 48, 8 [dāks *be able*].

dāks-ina, a. *right*, vi. 54, 10 [cp. Gk. *δεξιό-ς*, Lat. *dexter*].

dakṣina-tās, adv. *to the south*, x. 15, 6.

dād-at, pr. pt. *giving*, vii. 103, 10 [dā *give*].

dādhat, pr. pt. *bestowing*, i. 85, 8; with ā (following), x. 84, 6 [dhā *put*].

dādh-āna, pr. pt. A. *committing, assuming*, i. 85, 4; ii. 12, 10; = *going*, x. 15, 10 [dhā *put*].

dām-a, m. *house*, i. 1, 8; ii. 85, 7 [Gk. *δομο-ς*, Lat. *domu-s*].

dāsa, nm. *ten*, x. 84, 12 [Gk. *δέκα*, Lat. *decem*, Eng. *ten*].

daśāṅgulā, *length of ten fingers*, x. 90, 1 [dāsa + āṅgulī *finger*].

Dāsa-gv-a, m. an ancient priest, iv. 51, 4 [having ten cows: gu = go].

dās-yu, m. *non-Aryan*, ii. 12, 10 [das *lay waste*].

dah *burn*, f. dāha.

nis- *burn up*, x. 84, 9.

1. dā *give*, III. dādāti, ii. 85, 10; x. 14, 9; ao. *ādāt*, vii. 103, 10³; ipv. 3. du. dātām, x. 14, 12; s ao. op. dāiṣya, ii. 83, 5 [cp. Gk. *δίδομι*, Lat. *dā-re*].

anu- *forgive*, ii. 12, 10.

ā- *take*, ii. 12, 4.

pārā- *abandon*: ao. inj., viii. 48, 8.

pāri- *give over to*: ipv. *dehi*, x. 14, 11.

prā- *present*: root ao. *ādās*, x. 15, 12.

2. dā *divide*, IV. *dāya*; *wield*, ii. 83, 10. dādhānā, pf. pt. A. *steadfast*, i. 85, 10 [dāh *make firm*].

dā-tṛ, m. *giver*, ii. 83, 12.

Dānu, m. *son of Dānu*, a demon, ii. 12, 11.

dā-man, n. *rope*, viii. 86, 5 [8. dā *bind*].

dās-vāma, pf. pt. *worshipping*, m. *worshipper*, i. 1, 6; 85, 12; vii. 71, 2; x. 15, 7 [dās *honour*].

dās-a, a. *non-Aryan*, ii. 12, 4 [dās *be hostile*].

dās-ā, m. *slave*, vii. 86, 7.

didfk-gu, adv. *with a desire to see = find out*, vii. 86, 3 [from da. of drā *see*].

div, m. *sky*, A. *divam*, iii. 59, 7; G. *divās*, iv. 51, 1. 10. 11; v. 88, 6; vii. 61, 3; 63, 4; x. 15, 14; 127, 8; L. *divī*, i. 85, 2; v. 11, 3; viii. 20, 9; x. 90, 3 [Gk. *Δίφα*, *Δίφός*, *Δίφ*].

div *play*, IV. *divya*, x. 84, 13.

div-ā, adv. *by day*, vii. 71, 1. 2 [w. shift of accent for div-ā].

divi-spṛś, a. *touching the sky*, v. 11, 1; x. 168, 1 [divī L. of div + sprā *touch*].

divé-dive, lo. itv. cd. *every day*, i. 1, 8. 7 [L. of divā *day*].

div-yā, a. *coming from heaven, divine*, vii. 49, 1; 103, 2; x. 84, 9 [div *heaven*].

dīś, f. *quarter (of the sky)*, i. 85, 11; x. 90, 14 [dīś *point*].

1. di *fly*, IV. *dīya*.

pāri- *fly around*, ii. 85, 14; v. 83, 7.

2. di *shine*: pf. *didāya*, ii. 83, 4.

didī-vāma, pf. pt. *shining*, ii. 85, 8. 14 [di *shine*].

didīvi, a. *shining*, i. 1, 8 [di *shine*].

didhy-āna, pr. pt. A. *pondering*, iv. 50, 1 [dhi *think*].

dīp *shine*, IV. A. *dīpya*.

sām- *inflame*: red. ao. inj. *didīpas*, viii. 48, 6 [cp. di *shine*].

dīy-ant, pr. pt. *flying*, vii. 63, 5 [di *fly*].

dīrghā, a. *long*, i. 154, 8; x. 14, 14 [Gk. *διερχό-ς*].

dīrgha-śrūt-t, a. *heard afar*, vii. 61, 2 [śru *hear* + t].

du go: iṣ ao. sb. *daviṣāni*, x. 84, 5.

dudhrā, a. *fierce*, ii. 12, 15.

dur-i-tā, (pp.) n. *spring ill, hardship*, i. 85, 8 [dus *ill* + t, p. of i go].

dur-gā, n. *hardship*, vii. 61, 7 [dus + ga = gam go].
dur-mati, f. *ill-will*, ii. 33, 14 [dus ill + mati *thought*].
duvas-ya, den. *present with* (inst.), x. 14, 1 [dūvas, n. *gift*].
duṣ-kṛt, m. *evil-doer*, v. 33, 2, 9 [dus + kṛ do + t].
dū-ṣṭuti, f. *ill praise*, ii. 33, 4 [dus ill + ṣṭut *praise*].
duh māt, II. P. *dōgdhi*; s. ao. duk-sata, with two acc., i. 160, 3.
duh-i-tf, f. *daughter*, iv. 51, 1. 10. 11; x. 127, 8 [Gk. θυγάτηρ, Go. *dauhitar*].
dū-dābha, a. (Bv.) *hard to deceive*, vii. 86, 4 [dus + dābha *deception*].
dū-tā, m. *messenger*, v. 11, 4; 33, 3; x. 74, 12.
dūrād, ab. adv. *from far*, iii. 59, 2; v. 33, 8 [dū-rā, a. *far*].
dūrē-ārtha, a. (Bv.) *whose goal is distant*, vii. 68, 4.
dr pierce, int. *dardarsi*, ii. 12, 15.
df-ti, m. *water-skin*, v. 33, 7; vii. 103, 2 [dr split; cp. Gk. δῆψ, Eng. *tear*].
drś see: pf. *dādrś* is seen, vii. 61, 5.
drśāye, dat. inf. *to see*, x. 14, 12.
drś-ivāya, gd. *having seen*, x. 34, 11.
drh make firm, I. P. *dṛṣṇa*; ipf. *ádṛṣṇa*-hat, ii. 12, 2.
dev-ā, m. *god*, i. 1. 2. 4. 5; 35, 1. 2. 3². 8. 10. 11; 160, 1. 4; ii. 12, 1²; 33, 15; 35, 5. 15; iii. 59, 6. 8. 9; iv. 50, 9; v. 11, 2; vii. 61, 1. 7; 63, 1. 8; 86, 7²; viii. 29, 2. 3. 7; 48, 3. 9. 14; x. 14, 3². 7. 14; 15, 10. 12; 34, 8; 90, 6. 7. 15. 16²; 129, 6; 135, 1; 163, 2. 4² [celestial from div heaven].
deva-trā, adv. *among the gods*, x. 15, 9.
deva-mānā, n. *abode of the gods*, x. 135, 7.
deva-yū, a. *devoted to the gods*, i. 154, 5.
deva-vandā, a. *god-praising*, x. 15, 10 [vand *grace*].
devā-hiti, f. *divine order*, viii. 103, 9 [devā god + hi-ti, f. *impulse from hi impel*].
dev-ī, f. *goddess*, i. 160, 1; ii. 35, 5; iv. 51, 4. 5. 8. 11; vii. 49, 1. 2. 3. 4; x. 127, 1. 2. 3 [f. of dev-ā god].
doṣā-vastr, m. (Tp.) *illuminer of gloom*, i. 1, 7 [doṣā evening + vastr from vas shine].
div-ya, a. *divine*, i. 35, 5; viii. 43, 2;

coming from the gods, ii. 33, 7; n. *divinity*, ii. 35, 8 [from devā god].
Dyāvā-prthivī, du. (Dv.) *Heaven and Earth*, i. 35, 9; 160, 1. 5; v. 33, 3; viii. 43, 13; the parts of the od. separated, ii. 12, 13.
dyu-māt, adv. *brilliantly*, v. 11, 1 [n. of dyu-mānt, a. *bright*].
dyu-mnā, n. *wealth*, iii. 59, 6.
dyō, m. *heaven*, N. *dyāna*, iv. 51, 11; x. 90, 14; acc. *dyām*, i. 35, 7. 9; 154, 4; ii. 12, 2. 12; iii. 59, 1; N. pl. f. *dyāvas*, i. 35, 6 [Gk. Ζεύς, Ζῆν, Lat. *diem*].
dyōt-ana, a. *shining*, viii. 29, 2 [dyut shine].
drāv-īna, n. *wealth*, iv. 51, 7 [movable property, from dru run].
dru run, I. *drāva*.
āti- run past (acc.), x. 14, 10.
drug-dhā, n. *misdeed*, vii. 86, 5 [pp. of druḥ be hostile].
drūh, f. *malice*, ii. 35, 6; m. *avenger*, vii. 61, 5.
dvā, nm. *two*, i. 35, 6; viii. 29, 3. 9 [Gk. δύο, Lat. *duo*, Lith. *dū*, Eng. *two*].
dvādaśā, a. *consisting of twelve*, m. *twelve-month*, vii. 103, 9.
dvār, f. *du. door*, iv. 51, 2 [cf. Gk. θύρα, Lat. *fores*, Eng. *door*; perhaps from dhv close with loss of aspirate through influence of dvā two, as having two folds].
dvi-tā, (inst.) adv. (*doubly*) as well, vii. 86, 1 [dvi two].
dvi-pād, a. (Bv.) *two-footed*, iv. 51, 5 [Gk. δῆ-ποδ-, Lat. *bi-ped-*].
dvīḥ hate, II. *dvēsti*, x. 34, 3.
dvēs-as, n. *hatred*, ii. 33, 2 [dvīḥ hate].
Dhān-a, n. *wealth, money*, iv. 50, 9; x. 84, 10. 12.
1. **dhān-van**, n. *waste land*, i. 35, 8; desert, v. 33, 10.
2. **dhān-van**, n. *bozo*, ii. 33, 10.
dham blow, I. P. *dhamati*, pa. *dham-yāte*, x. 135, 7.
vi- blow asunder, iv. 50, 4.
dhām-ant, pr. pi. *blowing*, i. 35, 10.
dhār-man, n. *ordinance, law*, i. 160, 1; x. 90, 16 [that which holds or is established: dhr hold].
1. **dhā put**, III. *dādhāti*, v. 33, 1; supply with (inst.), ii. 35, 12; bestow, ipv. *dhehī*, x. 14, 11; dhattā, i. 35, 12; ii. 12, 5; x. 15, 7; dadhāta, x. 15, 4.

- 7; *dadhātana*, x. 15, 11; *dhattām*, iv. 51, 11; *dadhantu*, vii. 68, 6; *per-form*, ipf. *dhatta*, i. 85, 9; *destore*, s. ao. sb. *dhāsathas*, i. 160, 5; *establish*, pf. *dadhē*, x. 129, 7; *da* *desire to bestow*, *didhīśanti*, ii. 85, 5; *support*, *didhīśāmi*, ii. 85, 12 [Gk. *ῥέημι*].
- ādhi- put on* (acc.): pf. *dadhire*, i. 85, 2; ao. *ādhitā*, x. 127, 1.
- ā- deposit*, root ao. sb. *dhās*, v. 88, 7.
- mī- deposit*, root ao. *dhātām*, vii. 71, 5; pa. ao. *ādhyāi*, viii. 48, 10.
- pāri- put around*, vi. 54, 10.
- prā- put from* (ab.) *into* (lo.), vii. 61, 2.
- vī- impose*: pf. *dadhur*, iv. 51, 6; *divide*, ipf. *ādadhur*, x. 90, 11.
- śānas- accept gladly*, ii. 85, 1.
- purāś- place at the head*, appoint *Purohita*: pf. *dadhire*, iv. 50, 1.
2. *dhā suck*, IV. P. *dhāya*, ii. 88, 18; 85, 6.
- dhā-man*, n. *power*, i. 85, 11; *ordinance*, vii. 61, 4; 68, 8 [*dhā put, establish*].
- dhārayat-kavi*, a. (gov.) *supporting the sage*, i. 160, 1 [*dhārayat*, pr. pt. ca. of *dhṛ hold*].
- dhā-rā*, f. *stream*, i. 85, 5; v. 88, 6 [*dhāv run*].
- dhīśānā*, f. *bowl*, i. 160, 1.
- dhi*, f. *thought*, i. 1, 7; iv. 50, 11.
- dhi think*, III. *didhye*.
- ā- think to oneself*, ā- *didhye*, x. 84, 5.
- dhī-ra*, a. *thoughtful*, viii. 48, 4; *wise*, i. 160, 8; *intelligent*, vii. 86, 1 [*dhi think*].
- dhunēti*, a. (Bv.) *having a resounding gait*, iv. 50, 2 [*dhuna + iti*].
- dhūr*, f. *pole* (of a car), vii. 68, 2; viii. 48, 2.
- dhū-mā*, m. *smoke*, v. 11, 8 [*dhū agitate*; Gk. *θυμός*, Lat. *fumus*].
- dhūr-ti*, f. *malice*, viii. 48, 8 [*dhvṛ injure*].
- dhṛ support, fix firmly*: pf. *dādharma*, i. 154, 4; iii. 59, 1.
- dhṛ-ṇū*, n. adv. *forcibly*, x. 84, 14 [*dhṛy be bold, dare*].
- dhe-nū*, f. *cow*; i. 160, 8; ii. 85, 7 [*yielding milk*: *dhe = dhā suck*].
- dhṛu-ti*, f. *seduction*, vii. 88, 6 [*dhru = dhvṛ injure*].
- i. *Nā*, pol. as, *like*, i. 85, 6; 85, 1. 7.⁸; 154, 2; ii. 83, 11; iv. 51, 8; vii. 61, 2; 68, 5; 86, 5.² 7; 108, 2.² 3. 7; viii. 48, 5. 6; x. 127, 4. 8; 168, 2 [180].
2. *nā*, neg. pol. not, ii. 12, 5. 9. 10; 88, 9. 10. 15.²; 85, 6.²; iii. 59, 2.²; iv. 51, 6; vi. 54, 8.² 4. 9; vii. 61, 5.²; 68, 3; 86, 6; 103, 8; viii. 48, 10; x. 14, 2; 15, 18.²; 84, 2-5. 12; 129, 14. 2. 7.²; 168, 8. 4 [180].
- nākt-am*, acc. adv. *by night*, vii. 71, 1. 2; x. 84, 10 [*stem nakt*, op. Lat. *nox = noct-s*].
- nā-kṣatra*, n. *star*; *day-star*, vii. 86, 1 [*nākt night + kṣatrā dominion = ruling over night*].
- nad-i*, f. *stream*, ii. 85, 3 [*nad roar*].
- nā-pāt*, m. *son*, ii. 85, 1. 2. 3. 7. 10. 18; *grandson*, x. 15, 3 [Lat. *nepot = nephew*].
- nāptṛ*, m. (weak stem of *nāpāt*) *son*: gen. *nāptur*, ii. 85, 11; dat. *nāptre*, ii. 85, 14 [*nā-pitṛ having no father = nephew*, 'grandson'].
- nābh-as*, n. *sky*, v. 88, 3 [Gk. *νέφος*, OSl. *nebo*].
- nam bend*, i. *nāma*; Ā: ii. 12, 18; iv. 50, 8; *before* (dat.), x. 84, 8; int. *nān-namīti bend low*, v. 88, 5.
- prāti- bend towards*: pf. *nānāma*, ii. 88, 12.
- nām-as*, n. *homage*, i. 1, 7; ii. 88, 4. 8; 85, 12; iii. 59, 5; iv. 50, 6; v. 88, 1; vii. 61, 6; 68, 5; 86, 4; x. 14, 15; 15, 2; 84, 8 [*nam bend*].
- namas-yā*, den. *adore*, ii. 88, 8 [*nāmas homage*].
- namas-yā*, a. *adorable*, iii. 59, 4.
- nār-ya*, a. *manly*, i. 85, 9.
- nāv-a*, a. *new*, iv. 51, 4; vii. 61, 6; x. 185, 3 [Gk. *νέος*, Lat. *novus*, OSl. *novu*, Eng. *new*].
- Nāva-gv-a*, m. an ancient priest, iv. 51, 4; pl. a family of ancient priests, x. 14, 6 [*having nine cows*: *gu = gō*].
- nāv-yas*, cpv. a. *renowned*, v. 11, 1 [Lat. *nov-ior*].
1. *nās be lost*, IV. P. *nāśya*; ao. *neśat*, vi. 54, 7.
2. *nās reach*, I. *nāśa*.
- vī- reach*, ii. 85, 6.
- nāś*, f. *night*, vii. 71, 1.
- naś-tā*, pp. *lost*, vi. 54, 10 [*nās be lost*].
- naś*, pra. prn., A. *us*, i. 1, 9; 85, 11.²; ii. 88, 1. 2. 3. 5. 14; iv. 50, 11; vii. 61, 7.²; 68, 6; 71, 2. 4. 6; 86, 8; viii. 48, 6. 8. 15c; x. 14, 14; 15, 1. 6; 84,

14; to us, x. 127, 4; D., i. 1, 9a; 85, 12; 160, 5; ii. 38, 15; iv. 50, 2; v. 88, 5, 6; vi. 54, 5, 10; vii. 63, 6²; viii. 86, 8; 103, 10; viii. 48, 8, 9, 12, 14, 15a; x. 14, 2; 15, 4; 84, 14; 127, 6; 185, 5; G. of us, ii. 33, 4, 13; v. 11, 4; 83, 6; vi. 54, 5; 86, 5; viii. 48, 4³, 7, 9; x. 14, 2, 6, 7; 15, 8; 185, 1.

nah bind, IV. *nāhya*.
sām- knit together: irr. pf. 2. pl. *anāha*, viii. 48, 5.
nā = *nā* not, x. 84, 8.
nāka, n. *firmament*, i. 85, 7; vii. 86, 1; x. 90, 16.
nāli, f. *stute*, x. 185, 7.
nāth-itā, pp. *distressed*, x. 84, 8 [*nāth seek aid*].
nādyā, m. *son of streams*, ii. 85, 1.
nādh-amāna, pr. pt. *ā*. *seeking aid, suppliant*, ii. 12, 6; 83, 6.
nānā, adv. *separately*, ii. 12, 8.
nābhi, f. *navel*, x. 90, 14.
nā-man, n. *name*, ii. 33, 8, 11; vii. 103, 6 [Gk. *ὄνομα*, l. *men*, Go. *namō*, Eng. *name*].
nārī, f. *woman*, ii. 33, 5 [from *nār man*].
nāsātya, m. du. epithet of the *Asvins*, vii. 71, 4 [*nā* + *asātyā* not untrue].
ni-kft-van, a. *deceitful*, x. 84, 7 [*nī* down + *kr* do].
ni-otā, pp. *known*, ii. 12, 13 [*nī* + *ai* note].
ninyā, n. *secret*, vii. 61, 5.
ni-todīn, a. *piercing*, x. 84, 7.
ni-drā, f. *sleep*, viii. 48, 14 [*nī* + *drā sleep*; cp. Gk. *δωρ-θάω*, Lat. *dor-mio*].
ni-dhi, m. *treasure*, viii. 29, 6; *deposit*, x. 15, 5 [*nī* down + *dhi* = *dhā* put].
ni-dhruvi, a. *persevering*, viii. 29, 8 [*nī* + *dhruvi* firm].
ni-pādā, m. *valley*, v. 88, 7 [*nī* down + *pāda*, m. *foot*].
nir-āyana, n. *exit*, x. 185, 6 [*nīs* out + *āy-ana* going: i go].
ni-vāt, f. *depth*, x. 127, 2 [*nī* down].
ni-vésānī, a. *causing to rest*, i. 85, 1 [from *ca.* of *nī* + *viś* cause to turn in].
ni-satta, pp. with *ā*, *having sat down in* (loc.), x. 15, 2 [*nī* + *sad* sit down].
ni-sād-yā, gd. *having sat down*, ii. 35, 10; x. 15, 6; with *ā*, x. 14, 5.
ni-siñc-ānt, pr. pt. *pouring down*, v. 88, 6 [*sic sprinkle*].
niškā, m. *necklace*, ii. 83, 10.

niṣ-kṛtā, n. *appointed place*, x. 84, 5 [pp. *arranged*: *nīs* out + *kr* make].
nī lead, I. *nāya*; 2. pl. *ipv.*, x. 84, 4.
sām- *conjoin with* (inst.), vi. 54, 1.
nīc-ā, adv. *down*, x. 84, 9 [inst. of *nyāñc downward*].
nū, adv. *now*, i. 154, 1; ii. 88, 7; iv. 51, 9; x. 84, 14²; 168, 1; = *inter. pcl.* *pray?* vii. 86, 2 [Gk. *νῦ*, OL. *nu*, OG. *nu*].
nud push, VI. *nudā*; pf. 3. pl. *ā*. *nu-nudre*, i. 85, 10, 11.
prā- *push away*: pf. vii. 86, 1.
nū, adv. = *nū now*, vii. 63, 6 [OG. *nū*].
nū-tana, a. *present*, i. 1, 2 [*nū now*].
nū-nām, adv. *now*, iv. 51, 1; vii. 63, 4; viii. 48, 3; x. 15, 2 [*nū now*].
nī, m. *man*, pl. N. *nāras*, i. 85, 8; 154, 5; v. 11, 2, 4; vii. 103, 9 [Gk. *ἀνὴρ*, *drōpōs*].
nī-cākṣas, a. (Bv.) *observer of men*, viii. 48, 9, 15; x. 14, 11 [*nī* man + *cākṣas look*].
nī-pāti, m. *lord of men*, vii. 71, 4.
nī-mnā, a. *manliness, valour*, ii. 12, 1 [cp. *nī-mānas manly*].
ne-īf, m. *guide*, ii. 12, 7 [*nī lead*].
nō = *nā* + *u* also not, vi. 54, 3.
nāu, f. *ship*, x. 185, 4 [Gk. *ναῦς*, Lat. *navis*].
ny-āñc, a. *downward*, v. 88, 7 [*nī* down + *-āñc* -ward].
ny-ūpta, pp. *thrown down*, x. 84, 5, 9 [*nī* + *vap* throw].

Pakṣ-in, a. *winged*, x. 127, 5 [*pakṣā*, m. *wing*].
pāc-ant, pr. pt. *cooking*, ii. 12, 14, 15 [*pao* cook, Lat. *coquo* for *pequo*, OSI. 8. s. *pektō*].
pāñca, nm. *five*, iii. 59, 8 [Av. *panca*, Gk. *πέντε*, Lat. *quinque*].
pāp-i, m. *niggard*, iv. 51, 8 [*paṇ* bargain].
pat fly, I. *pāta*, x. 14, 16; *ca.* *patāya fall*, v. 88, 4 [Gk. *πέρ-ε-ραι* flies, Lat. *pet-o*].
pāt-i, m. *lord*, pl. N. *pātāyas*, iv. 50, 6; 51, 10; viii. 48, 13 [Gk. *πάσις*].
pāth, m. *path*, viii. 29, 6; x. 14, 10 [cp. Gk. *πάρος*].
path-i, m. *path*, i. 85, 11; x. 14, 7; 168, 3.
pathi-kft, m. *path-maker*, x. 14, 15 [*kr* + *making*: *kr* + determinative *tl*].

pathi-rákṣi, a. (Tp.) *watching the path*, x. 14, 11.

path-yā, f. *path*, x. 14, 2.

pad fall, IV. A. pádyā; pp. papāda, x. 34, 11.

áva-*fall down*, vi. 54, 8.

pád, *foot*, du. ab. padbhýām, x. 90, 12. 14 [Gk. *pod-*, Lat. *ped-*, Eng. *foot*].

pad-á, n. *step*, i. 154, 8. 4. 5. 6; ii. 85, 14 [pad *walk*; Gk. *ped-o-v* 'ground'].

pad-vánt, a. *having feet*, x. 127, 5.

pan-áyya, gdv. *praiseworthy*, i. 160, 5 [pan *admire*].

pánthā, m. *path*, i. 85, 11; vii. 71, 1; x. 14, 1 [cp. Gk. *panthro-s*].

pánya-tama, spv. gdv. *most highly to be praised*, iii. 59, 5 [pánya, gdv. *praiseworthy*; pan *admire*].

paprath-ánā, pf. pt. A. *spreading oneself*, iv. 51, 8 [prath *spread*].

páy-as, n. *milk, moisture*, i. 160, 3 [pi *swell*].

pār-a, a. *farther*, ii. 12, 8; *higher*, x. 15, 1; *remote*, x. 15, 10 [pr *pass*].

para-rūā, spv. a. *farthest*, iv. 50, 8; x. 14, 8; 129, 7; *highest*, i. 154, 5. 6; ii. 85, 14; iv. 60, 4.

par-ās, adv. *far away*, ii. 85, 6; *beyond*, x. 129, 1. 2.

parás-tād, adv. *from afar*, vi. 54, 9; *above*, x. 129, 5.

parā-yánt, pr. pt. *departing*, x. 84, 5 [parā *away*, Gk. *népa beyond*, + i go].

parā-vát, f. *distance*, i. 35, 3; iv. 50, 8.

pári, prp. *round*; with ab. *from*, ii. 85, 10; x. 185, 4 [Av. *patri*, Gk. *népe*].

pári-dhi, m. pl. *sticks enclosing the altar*, x. 90, 15 [pári *round* + dhi reduced form of dhā *put*].

pári-bhū, a. *being around, encompassing* (acc.), i. 1, 4 [bhū *be*].

parivatsar-fna, a. *yearly*, vii. 10, 8 [pári- + vatsarā, m. *complete year*].

pári-śrta, pp. *adorned*, x. 185, 7 [pári *round* + śr = kr *make* = *put*].

pareyi-vāms, red. pf. pt. *having passed away*, x. 14, 1 [parā *away* + iy-i-vāms: *from* i go].

Parjánya, m. a *god of rain*, v. 88, 1-5. 9.

Parjánya-jinvita, pp. *quickened by Parjanya*, vii. 108, 1 [jinv *sec. root* = jinu *from* ji *quicken*].

parý-ā-vivṛtsant, pr. pt. ds. *wishing to revolve hither* (acc.), vii. 68, 2 [vṛt *turn*].

pārva-ta, m. i. 85, 10; ii. 12, 2. 11. 13 [jointed; Lesbian Gk. *πέρρα* 'limits'].

pār-van, n. *joint, section*, vii. 108, 5; viii. 48, 5 [cp. Gk. *περφα* in *περφαίνω* 'finish' for *περφαίνω*].

pav-i, m. *foamy*, vi. 54, 8.

pavitra-vant, a. *purifying*, i. 160, 3 [pavitra, n. *means of purification*; root pū *purify*].

paś = spaś *see*, i. 85, 2; x. 14, 7 [Av. *spas*, Lat. *spec-iō*].

paś-ū, m. *beast*, x. 90, 8; *victim*, x. 90, 15 [Av. *psu-*, Lat. *pecu-s*, Go. *faihu*].

paśu-tṛp, a. *cattle-stealing*, vii. 86, 5 [tṛp *be pleased with*].

paścā-tād, adv. *behind*, viii. 48, 15 [paścā *inst. adv.* Av. *pasca* 'behind'].

paścād, (ab.) adv. *behind*, x. 90, 5; *afterwards*, x. 185, 6.

1. pā *drink*, I. pība, iv. 50, 10; root ao. āpāma, viii. 48, 8 [cp. Lat. *bibe* 'drink'].

sām- *drink together*, x. 185, 1.

2. pā *protect*, II. pāti, *from* (ab.), ii. 85, 6; vii. 61, 7; 63, 6; 71, 6; 86, 8; viii. 48, 15.

pāth-as, n. *path*, vii. 63, 5; *domain*, i. 154, 5 [related to pāth, m. *path*].

pād-a, m. *foot*, x. 90, 11; *one-fourth*, x. 90, 8. 4 [sec. stem formed from acc. pād-am of pād *foot*].

pāpāya, *inst. f. adv.* *evilly*, x. 185, 2 [pāpā, a. *bad*].

pār-ā, m. *farther shore*, ii. 33, 8 [pr *pass* = *crossing*; Gk. *πόρος* 'passage'].

pārthiva, a. *earthly*, i. 154, 1; x. 15, 2 [a. *from* prthivī *earth*].

pāv-akā, a. *purifying*, iv. 51, 2; vii. 49, 2. 3 [pū *purify*].

pi *swell*, I. páyate; pf. pīpāya, ii. 35, 7; viii. 29, 6.

pi-tū, m. *drink*, x. 15, 8 [pā *drink*].

pi-tf, m. *father*, i. 1, 9; 160, 2^a. 8; ii. 83, 1. 12. 13; iv. 50, 6; v. 88, 6; vii. 108, 8; viii. 48, 4; x. 14, 5. 6; 84, 4; 185, 1; pl. *fathers, ancestors*, viii. 48, 12. 13; x. 14, 2. 4. 7. 8. 9; 15, 1-18 [Gk. *πατήρ*, Lat. *pater*, Go. *fadar*].

pitr-ya, a. *paternal*, vii. 86, 5; viii. 48, 7 [pitṛ *father*].

pinv *yield abundance*, I. pīnva, iv. 50, 8; *overflow*, v. 83, 4 [sec. root = pi-nu *from* pi *swell*].

prā- *pour forth*, v. 83, a.

piś adorn, VI. pipśā: pf. pipśāt, vii. 108, 6; A. pipśā, ii. 83, 9.
 pi-tā, pp. drunk, viii. 48, 4. 8. 10, 12.
 piyāsa, m. n. with, ii. 83, 5 [pi anas].
 putā, m. son, i. 180, 8; v. 11, 6; vii. 108, 8; x. 13, 7; 84, 10.
 pūnar, adv. again, vi. 54, 10; x. 14, 8; 90, 4; 185, 2; 282, x. 14, 12.
 punar-hān, a. striking back, x. 84, 7.
 punānā, pr. pt. purifying, vii. 49, 1 [pā purify].
 pūr, f. olden, ii. 85, 6 [pr full].
 pūrap-dhi, f. reward, iv. 50, 11 [a. dhi bestowing (reduced form of dhā) abundance, pūr-am acc.].
 purā-tād, adv. in the east, iv. 51, 1. 2. 8; forward, v. 83, 8; before, viii. 48, 15; in front, x. 185, 6.
 purā, adv. formerly, iv. 51, 7.
 purā-nā, a., f. f. ancient, iv. 51, 6; m. pl. ancient, x. 185, 1. 2 [purā formerly].
 puru-tāma, a. spv. most frequent, iv. 51, 1 [purā, Gk. πολύ-].
 puru-trā, adv. in many, w., x. 127, 1; in many ways, vii. 108, 6.
 puru-rāpa, a. (Bv.) having many forms, ii. 83, 9.
 Pūra-sa, m. the primeval Male, x. 90, 1. 2. 4. 6. 7. 11. 15.
 puruṣā-tā, f. human frailty, x. 15, 6.
 purō-hita, pp. placed in front, m. domestic priest, i. 1, 1; v. 11, 2 [purā + hitā, pp. of dhā put].
 purō-hitī, f. priestly service, vii. 61, 7.
 puṣ-tā, n. (pl.) earnings, ii. 12, 4 [pp. of puṣ thrive].
 puṣ-tī, f. earnings, ii. 12, 5; prosperity, viii. 48, 6.
 pū purify, IX. punāti, i. 160, 3.
 pūr-nā, pp. full, i. 154, 4; vii. 108, 7 [pf full: op. Gk. πολλοί 'many', Eng. full].
 pūraṣa, m. metrical for pūraṣa, x. 90, 3. 5.
 pūr-va, a. former, i. 1, 2; being in front, iv. 50, 8; early, ancient, x. 14, 2. 7. 15; 15, 2. 8. 10; 90, 16.
 pūrva-jā, a. born of old, x. 14, 15 [jā be born].
 pūrva-bhāṣ, a. receiving the preference, iv. 50, 7 [bhāṣ share].
 pūrva-sū, a. bringing forth first, ii. 85, 5.
 pūrvāhṇ-ā, m. morning, x. 84, 11 [pūrvā early + ahna = āhan day].
 pūrv-yā, a. ancient, i. 85, 11; x. 14, 7.

Pūś-ān, m. a solar deity, vi. 54, 1-6. 8-10 [prosperer (puṣ thrive)].
 pr take across, III. P. pāpati; ipv. pi-pātām, vii. 61, 7; II. P. pāpi = ipv., ii. 83, 8.
 pre mīn, VII. prākti.
 sām-, A. prāktī, mingle, vii. 108, 4.
 prahā-māna, pr. pt. A. asking oneself, x. 84, 6 [prah ask].
 pṛṣ-ānā, f. battle, i. 85, 8.
 pṛthiv-ī, f. earth, i. 85, 8; 154, 4; ii. 12, 8; iii. 59, 1. 3. 7; iv. 51, 11; v. 83, 4. 5. 9; vii. 61, 8; x. 183, 1 [the broad one = pṛthivī, f. of pṛthā from prath spread].
 pṛṣ-nī, a. speckled, i. 160, 3; vii. 108, 4. 6. 10.
 Prāni-mātṛ, a. (Bv.) having Prāni as a mother, i. 85, 2.
 pṛṣat-ī, (pr. pt.) f. spotted mare, i. 85, 4. 5.
 pṛṣad-āṣṭā, n. dotted butter, x. 90, 8.
 pṛṣ-ant, (pr. pt.) a. variegated, iv. 50, 2.
 pṛ full, IX. prāti, ii. 85, 8.
 ā-sū up, v. 11, 5; vii. 61, 2.
 pṛṣṭ-at, pr. pt. int. thickly painting, x. 127, 7 [piś paint].
 pṛṣ-a, m. prosperity, i. 1, 3 [puṣ thrive].
 pra-keṭā, m. beacon, x. 129, 2 [prā + cit appear].
 praoh ask, VI. prahā, ii. 12, 5; vii. 86, 8 [sec. root: praś + cha; op. Lat. posco = poro-sco and prec-or, OG. forso-ōn].
 pra-jā, f. offspring, ii. 83, 1; pl. progeny, ii. 85, 8; = men, v. 83, 10 [op. Lat. pro-gen-tes].
 prajā-vant, a. accompanied by offspring, iv. 51, 10.
 prati-kāmām, adv. at pleasure, x. 15, 3 [kāma desire].
 prāti-jan-ya, a. belonging to adversaries, iv. 50, 9; n. hostile force, iv. 50, 7 [prati-janā, m. adversary].
 prati-dīvan, m. adversary at play, x. 84, 6 [div play].
 prati-doṣām, adv. towards evening, i. 85, 10 [doṣ evening].
 prati-būdhya-māna, pr. pt. sneaking towards (acc.), iv. 51, 10.
 prati-māna, n. match, ii. 12, 9 [counter-measure: mā measure].
 prā-tir-am, acc. inf. to prolong, viii. 48, 10 [tr cross].
 pra-tiud, a. ancient, iv. 50, 1 [prā before].

prath spread out, I. Ā. prātha : ppf. pa-prāthāt, vii. 86, 1.

pra-thamā, ord. first, i. 85, 14; v. 11, 2; vi. 54, 4; x. 14, 2; 84, 12; 90, 16; 129, 4; chief, ii. 12, 1 [= pra-tamā foremost; OP. fra-tama].

prathama-jā, a. first-born, x. 168, 8 [jā = jan].

prathamā-m, adv. first, iv. 50, 4.

pra-dīś, f. control, ii. 12, 7 [dīś point].

pra-bodhāyant, ca. pr. pt. awakening, iv. 51, 5 [budh wake].

prā-yata, pp. extended, i. 154, 3; offered, x. 15, 11, 12 [yam stretch out].

prā-yati, f. impulse, x. 129, 5 [yam extend].

prāyas-vant, a. offering oblations, iii. 59, 2 [prāy-as enjoyment from pri please].

pra-yotf, m. warder off, vii. 86, 6 [2. yu separate].

pra-vāt, f. slope, downward path, i. 85, 8; height, x. 14, 1 [prā forward].

pravāto-jā, a. born in a windy place, x. 84, 1 [pra-vātā + jā = jan].

pra-vāśā, m. traveller, vii. 29, 8 [prā + vas dwell away from home].

prā-viśā, pp. having entered, vii. 49, 4 [viś enter].

pra-sargā, m. discharge, vii. 108, 4 [arj emit].

pra-savitf, m. rouser, vii. 68, 2 [sū stimulate].

prā-siti, f. toils, x. 84, 15 [si bind].

prā-sūta, pp. aroused, vii. 68, 4 [sū impel].

pra-starā, m. strewn grass, x. 14, 4 [stf strew].

prā-sū [extended form, pr-ā, of pś sū]. ā- pervade, s. ā. aprās, x. 127, 2.

prāśo, a., f. prāo-f, forward, x. 84, 12; facing, x. 185, 8 [prā + āśo].

prāśā, m. breath, x. 90, 18 [prā + an breathe].

prā-vfā, f. rainy season, vii. 108, 8, 9 [vfā rain].

prāvṛṣ-ā, a., f. f. belonging to the rains, vii. 108, 7.

prā-vep-ā, a. dangling, x. 84, 1 [prā + vep tremble].

prīy-ā, a. dear, i. 85, 7; 154, 5; ii. 12, 15; viii. 48, 14; x. 15, 5 [pri please].

Phaligā, case, iv. 50, 5.

Bad-dhā, pp. bound, x. 84, 4 [bandh bind].

bandh bind, ix. badhnāti : ipf. ābadh-nan, x. 90, 15.

bāndh-n, a. akin, i. 154, 5; m. bond, x. 129, 4 [bandh bind].

babhrū, a. (ruddy) brown, ii. 88, 5. 8. 9. 15; vii. 108, 10; viii. 29, 1; x. 34, 5. 11. 14.

barh-āna magic power, x. 84, 7 [brh make big].

barhi-śād, a. (Tp.) sitting on the sacrificial grass, x. 15, 8. 4 [for barhih-śād : sad sit].

barhi-yā, a. placed on the sacrificial grass, x. 15, 5 [barhi].

barh-is, n. sacrificial grass, i. 85, 6. 7; v. 11, 2; x. 14, 5; 15, 11; 90, 7.

bah-ū, a. many, ii. 85, 12; x. 14, 1; 84, 18.

bādḥ drives away, I. Ā. bādḥate, x. 127, 2; int. badbadhe press apart, vii. 61, 4.

ēpa- drives away, i. 85, 8. 9; 85, 8.

bāh-ū, m. arm, i. 85, 6; du. x. 90, 11. 12 [Av. bāw, Gk. πῆχυς, OG. buog].

bibhy-at, pr. pt. fearing, x. 84, 10 [bhi fear].

bibhr-at, pr. pt. bearing, vii. 108, 6 [bhr bear].

bil-ma, n. shavings, ii. 85, 12.

budh-ānā, ao. pt. Ā. waking, iv. 51, 8.

budh-nā, m. n. bottom, x. 185, 6 [Lat. fundus].

brh-āt, (pr. pt.) adv. aloud, ii. 88, 15; 85, 15.

brh-ānt, a. lofty, i. 85, 4; v. 11, 1; vii. 61, 8; 86, 1; x. 84, 1; ample, i. 160, 5; n. the great world, x. 14, 16 [pr. pt. of brh make big].

Bṛhas-pāti, m. Lord of prayer, name of a god, iv. 50, 1. 2. 3. 4. 5. 6. 7. 10. 11; x. 14, 8 [bṛh-as prob. gen. = brhās; op. brāhmanas pāti].

bodhi, 2. s. ipv. ao. of bhū ḁa, ii. 83, 15 [for bhū-dhi].

brāh-man, n. prayer, ii. 12, 14; vii. 61, 2. 6; 71, 6; 108, 8 [brh swell].

brah-mān, m. priest, iv. 50, 8. 9; Brahmin, ii. 12, 6 [brh swell].

brāhmanā, m. Brahmin, vii. 108, 1. 7. 8; 90, 12.

bruv-ānt, pr. pt. calling (acc.), viii. 48, 1 [brū speak].

bruv-ānā, pr. pt. speaking, iii. 59, 1 [brū

brū speak, II. braviti, i. 85, 6; sb. bravat, vi. 54, 1. 2; tell, op. x. 185, 5

śāhi- *speak for* (acc.), i. 85, 11; x. 15, 5.
 āpa-, *Ā. implore*, iv. 51, 11.

Bhākṣ-ā, m. *draught*, x. 84, 1 [bhak-*g*, sec. root *consume* from bhaj *partake of*].
 bhaj *partake of* (gen.), x. 15, 8; s. *ao.*, viii. 48, 1. 7.

bhād-rā, a. *auspicious*, i. 1, 6; ii. 85, 15; iii. 59, 4; iv. 51, 7; x. 14, 6. 12 [praiseworthy: bhand *be praised*].

Bhar-atā, m. pl. name of a tribe, v. 11, 1.

bhār-ant, pr. pt. *bearing*, i. 1, 7 [bhr̥bear].
 bhāv-ya, a. *that will be, future*, x. 90, 2 [gdv. of bhū *be*].

bhā shine, II. P. bhāti.
 āva- *shine down*, i. 154, 6.
 vi- *shine forth*, ii. 85, 7, 8; v. 11, 1.

bhid split, VII. bhināti [Lat. *find-o*].
 vi- *split open*, i. 85, 10.

bhiṣāk-tama, m. spv. *best healer*, ii. 88, 4 [bhiṣaj *healing*].

bhiṣaj, m. *physician*, ii. 88, 4.

bhi fear, I. Ā. bhāyate, i. 85, 8; ii. 12, 18; pf. bibhāya, v. 83, 2; s. *ao.*

abhaiṣur, viii. 48, 11.

bhī-mā, a. *terrible*, i. 154, 2; ii. 83, 11 [bhī *fear*].

bhur quiver, int. jārbhuriti, v. 83, 5.

bhūv-ana, n. *creature*, i. 85, 2. 5. 6; 85, 8; 154, 2. 4; 160, 2. 3; ii. 35, 2. 8; vii. 61, 1; *world*, ii. 83, 9; v. 83, 2.

4; iv. 51, 5; x. 168, 2. 4 [bhū *be*].

bhū become, *be*, I. bhāva, i. 1, 9; v. 83, 7. 8; ipv., x. 127, 6; pr. sb., viii. 48, 2; ipf. ābhavat, v. 11, 8. 4; x. 155, 6.

6; *come into being*, x. 90, 4; pf. ba-bhūva, ii. 12, 9; vii. 108, 7; x. 84, 12; pf. op. babhūyā, iv. 51, 4; root *ao.*, viii. 48, 3; ābhūvan, vii. 61, 5;

root *ao.* sb. bhuvāni, vii. 86, 2; ipv. bhūtu, iv. 50, 11 [cp. Gk. *phū-v*, Lat. *fu-i-t*].

abhi- *be superior to* (acc.), iii. 59, 7.

ā- *arise*, pf., x. 129, 6. 7; 168, 3.

āvis- *appear*, vii. 108, 8.

sām- *do good to* (dat.), viii. 48, 4.

bhū-tā, pp. *been*, x. 90, 2; n. *being*, x. 90, 8.

bhū-man, n. *earth*, i. 85, 5; vii. 86, 1; x. 90, 1. 14 [cp. Gk. *phū-ma* 'growth'].

bhū-ri, a. *great*, ii. 88, 9; *much*, ii. 88, 12; adv. *greatly*, i. 154, 6.

bhūri-śrṅga, a. (Bv.) *many-horned*, i. 154, 6.

bhū-ri, a. *angry*, vii. 86, 7.

bhūṣ *serve*, I. P. bhūṣati [extended form of bhū *be*].

pāri- *surpass*, ii. 12, 1.

bhr bear, III. bṛbharti, ii. 88, 10; iii. 59, 8; *hold*, iv. 50, 7; viii. 29, 8. 4. 5 [Gk. *phéw*, Lat. *ferō*, Arm. *berem*, OI. *berim*, Go. *baíra*].

vi-, I. bhara, *carry hither and thither*, v. 11, 4.

Bhṛg-u, m. pl. a family of ancient priests, x. 14, 6.

bhṛṣaj-ā, a. *healing*, ii. 88, 7; n. *medicine, remedy*, ii. 88, 2. 4. 12. 18 [bhiṣaj *healing*].

bhōg-a, m. *use*, x. 84, 8 [bhuj *enjoy*].

bhoj-ā, m. *liberal man*, iv. 51, 8.

bhōj-ana, n. *food*, v. 88, 10 [bhuj *enjoy*].

bhyas = bhi *fear*, I. Ā. bhyāsate, ii. 12, 1.

bhrāj shine, I. Ā. bhrājate.
 vi- *shine forth*, i. 85, 4.

bhrāja-māna, pr. pt. Ā. *shining*, vii. 68, 4.

bhrā-tr, m. *brother*, x. 84, 4 [Gk. *phátrw*, Lat. *frāter*, OI. *brāthēr*, Go. *brōthar*, OSI. *bratēr*].

Mah, mām̐h *be great*, mām̐hate and mām̐he (8. s.).

sām- *consecrate*, vii. 61, 6.

maghā-vant, m. *liberal patron*, ii. 88, 14; 85, 15 [magh-ā *bounty: mah be great*].

maghōñi, a. f. *bounteous*, iv. 51, 8 [f. of maghāvan].

maṇḍūka, m. *frog*, vii. 108, 1. 2. 4. 7. 10.

math-itā, pp. *kindled by friction*, viii. 48, 6.

math-yā-māna, pr. pt. ps. *being rubbed*, v. 11, 6.

mad rejoice, I. mada, *in* (loc.), i. 85, 1; 154, 5; *in* (inst.), 154, 4; x. 14, 8. 7; *with* (inst.), x. 14, 10; *be exhilarated*, viii. 29, 7; *drink with exhilaration*, vii. 49, 4; *ca. mādāya, A. rejoice*, x. 15, 14; *in* (inst.), x. 14, 14; (gen.), i. 86, 6; *with* (inst.), x. 14, 5; *gladden*, x. 84, 1 [Gk. *maíōw*, Lat. *madoō* 'drip'].

mād-a, m. *intoxication*, i. 85, 10; viii. 48, 6.

mada-oyūt, a. *reeling with intoxication*, i. 85, 7 [oyu *move*].

mādaṅt, pr. pt. *rejoicing*, iv. 50, 2; *delighting in* (inst.), iii. 59, 8.
 mādha-u, n. *honey, mead*, i. 154, 4. 5; iv. 50, 8; viii. 48, 1; x. 84, 7; a. *sweet*, i. 85, 6 [Gk. μέθυ, Lith. medūs, Osl. medd, Eng. mead].
 mādhu-mat-tama, spv. a. *most honied*, v. 11, 5; x. 14, 15.
 madhu-śūti, a. (Tp.) *dripping with honey, distilling sweetness*, vii. 49, 8 [śūti drip].
 mādhyā, a. *middle*, vii. 49, 1. 8; x. 15, 14 [Lat. mediū-s].
 madhya-mā, spv. a. *middlemost*, x. 15, 1.
 man *think*, VIII. Ā. manute, viii. 29, 10; IV. Ā. mānyate, viii. 48, 6; x. 84, 18.
 mān-aṅ, n. *mind*, x. 90, 18; 129, 4; 185, 3 [Av. manō, Gk. μένος].
 mānas-vant, a. *wisdom*, ii. 12, 1.
 man-ā, f. *jealousy*, ii. 38, 5 [man think].
 man-īśā, f. *thought*, vii. 71, 6; *wisdom*, x. 129, 4; *prayer*, v. 11, 5; *hymn of praise*, v. 38, 10 [man think].
 Mān-u, m. an ancient sage, ii. 38, 18.
 mano-jū, a. *swift as thought*, i. 85, 4 [mānas mind + jū to speed].
 mān-tra, n. *hymn*, ii. 85, 2; *spell*, x. 14, 4.
 mand *exhilarate*, I. mānda: iṣ so. Ā. āmādiṣātām, vii. 108, 4.
 ād- *gladden*, pf. mamanda, ii. 38, 6 [= mad rejoice].
 mand-as-ānā, ao. pt. *rejoicing*, iv. 50, 10 [mand = mad rejoice].
 mand-rā, a. *gladdening*, v. 11, 8 [mand exhilarate].
 mandrā-jihva, a. (Bv.) *pleasant-tongued*, iv. 50, 1.
 mān-man, n. *thought*, vii. 61, 6; *hymn*, i. 154, 8; vii. 61, 2 [man think].
 man-yū, m. *intention*, vii. 61, 1; *wrath*, vii. 86, 6; viii. 48, 8; x. 84, 8. 14 [man think].
 mayo-bhū, a. *beneficent*, ii. 38, 18 [māy-as gladness + bhu = bhū being for = conducting to].
 Mar-ūt, m. pl. the storm gods, i. 85, 1. 4-6. 8. 10. 12; ii. 38, 1. 18; v. 38, 6.
 marūt-vant, a. *accompanied by the Maruts*, ii. 38, 6.
 marā-i-tī, m. *one who pities*, x. 84, 8 [māṇ be gracious].
 mā-r-ta, m. *mortal*, iii. 59, 2 [Gk. μορ-τός, μορ-τός 'mortal', Lat. mor-ta 'goddess of death'].

mārt-ya, a. *mortal*, m. *mortal man*, i. 35, 2; vi. 61, 1; 71, 2; viii. 48, 1. 8. 12; x. 15, 7.
 marmrjyā-māna, pr. pt. int. *making bright*, ii. 85, 4 [mrj wipe].
 māt, a. *great*, ii. 38, 8; G. māhā, iv. 50, 4; f. -ī, v. 11, 5 [Av. mas 'great'; from mah be great].
 mah-ān, m. *greatness*, ii. 12, 1; 85, 2 [mah be great].
 mah-ānt, a. *great*, iii. 59, 5; v. 11, 6; 88, 8; vii. 68, 2; x. 84, 12 [pr. pt. of mah be great].
 mahā-vadha, a. (Bv.) *having a mighty weapon*, v. 88, 2.
 māh-i, a. *great*, i. 160, 5; ii. 12, 10; v. 88, 5; viii. 29, 10 [mah be great].
 mahi-tvā, n. *greatness*, vii. 61, 4.
 mahi-tvanā, n. *greatness*, i. 85, 7.
 mah-in, a., f. -ī, *great*, i. 160, 2. 5.
 mah-i-mān, m. *greatness*, i. 85, 2; ii. 38, 9; iii. 59, 7; vii. 86, 1; x. 90, 8. 16; 168, 1; *power*, x. 129, 8; pl. *powers*, x. 129, 5.
 mah-ī, a. f. *great*, ii. 38, 8. 14; x. 14, 1 [mah be great].
 mā-hyam, prs. prn. D. to me, x. 84, 1. 2 [cp. Lat. mihi].
 mā *measure*, III. Ā. mīmīte.
 vi- *measure out*: pf. vi-mamā, i. 154, 1. 8; 160, 4; ii. 12, 2.
 mā, enc. prs. prn. A. me, ii. 38, 6. 7; viii. 48, 5. 6. 10; x. 84, 1. 2; 127, 7 [Lat. mē, Eng. me].
 mā, prob. pol. not, ii. 38, 1. 4. 5; viii. 48, 8. 14; x. 15, 6; 84, 18. 14 [Gk. μή 'not'].
 mā-kis, prob. prn. pol. not any one, vi. 54, 7 [Gk. μή-τις 'no one'].
 mā-kim, prob. prn. pol. no one, vi. 54, 7.
 Mātali, m. a divine being, x. 14, 8.
 mā-tī, f. *mother*, i. 160, 2; v. 11, 8; x. 84, 4. 10 [Gk. μήτηρ, Lat. māter, OI. mātēr, Eng. mother].
 mādhvī, m. du. *lovers of honey*, vii. 71, 2 [mādhu honey].
 mānuṣa, a. *human*; m. *man*, vii. 68, 1 [mānuṣ man].
 māmi, prs. prn. A. me, vii. 49, 1-4.
 mā-yā, f. *mysterious power*, i. 160, 3 [mā make].
 mā-yū, a. *loving*, vii. 108, 2 [mā love].
 mā-s-a, m. *month*, vii. 61, 4 [mās moon].

88, 12; III. ipv. 2. pl. raridhvam, v. 88, 6.

rāj rule, over (gen.), I. P. rājati, i. 1, 8.

rāj-an, m. king, i. 85, 8; iii. 59, 4; iv.

50, 7, 9; vii. 49, 8, 4; 86, 5; viii. 48,

7, 8; x. 14, 1, 4, 7, 11, 15; 84, 8, 12;

168, 2 [rāj rule, Lat. reg-ō].

rāj-ant, pr. pt. ruling over (gen.), i. 1, 8

[rāj rule].

rājan-ya, a. royal; m. warrior (earliest

name of the second caste), x. 90, 12.

rātri, f. night, i. 85, 1; x. 127, 1, 8;

129, 2.

rādh-as, n. gift, blessing, ii. 12, 14 [rādh

gratify].

rādho-dēya, n. bestowal of wealth, iv. 51,

8 [dēya, gdv. to be given from dā give].

ri release, IX. rināti, ii. 12, 8.

ānu- flow along, i. 85, 8.

rio leave, VII. P. rinākti, vii. 71, 1 [Gk.

λείπω, Lat. lingo].

āti- extend beyond: ps. ipf. āricyata, x.

90, 5.

riś, f. injury, ii. 85, 6.

riś be hurt, IV. riśyati, vi. 54, 3; a ao.

inj., vi. 54, 7, 9; injure, viii. 48, 10.

rih kiss, II. rēdhi, ii. 88, 13.

ruk-mā, m. golden gem, vii. 63, 4 [ruc

shine].

ruc shine, I. rōca; ca. rōcāya cause to

shine, viii. 29, 10.

ruc-ānā, rt. ao. pt. Ā. beaming, iv.

51, 9.

ruj burst, VI. P. rujā: pf. rurōja, iv.

50, 5.

ruj-ant, pr. pt. shattering, x. 168, 1.

Rud-rā, m. name of a god, i. 85, 1; ii.

88, 1-9. 11-18. 15; pl. = sons of

Rudra, the Maruts, i. 85, 2 [rud cry,

howl].

rudh obstruct, VII. rupaddhi, runddhē,

x. 84, 8.

āpa- drive away: rt. ao. arodham, x.

84, 8.

rūs-ant, pr. pt. gleaming, iv. 51, 9.

ruh grow, I. rōhati, rōhate.

āti- grow beyond (acc.), x. 90, 2.

ā- rise up in (acc.), viii. 48, 11.

rūpā, n. form, x. 168, 4; beauty, i. 160, 2.

re-nū, m. dust, x. 168, 1 [perhaps from

ri run = disperse].

re-tas, n. seed, v. 88, 1, 4; x. 129, 4

[ri flow].

reto-dhā, m. impregnator, x. 129, 5 [rē-

tas seed + dhā placing].

rebh-ā, m. singer, vii. 68, 8 [ribh sing].

revāt, adv. bountifully, ii. 85, 4 [n. of

revānt].

re-vāt-ī, f. wealthy, iv. 51, 4 [f. of

revānt].

re-vānt, a. wealthy, viii. 48, 6 [re = raj

wealth].

rōdas-ī, f. du. the two worlds (= heaven

and earth), i. 85, 1; 160, 2, 4; ii.

12, 1; vii. 64, 4; 86, 1.

rāl, m. wealth, vi. 54, 8; vii. 86, 7;

viii. 48, 2; G. rāyās, viii. 48, 7

[bestowal from rā give; Lat. re-s].

Rauhiṇā, m. name of a demon, ii. 12, 12

[metronymic: son of Rōhiṇī].

Lak-śā, n. stake (at play), ii. 12, 4

[token, mark: lag attach].

lok-ā, m. place, x. 14, 9; world, x. 90,

14 [bright space = rok-ā light; op. Gk.

λευκός = 'white', Lat. lux, lūc-is].

Vag-nū, m. sound, vii. 108, 2 [vac

speak].

vao utter, III. P. vivakti; ao. op., ii.

85, 2; speak, ps. ucyāte, x. 90, 11;

185, 7 [Lat. voc-āre 'call'].

ādhi- speak for (dat.), viii. 48, 14.

prā- proclaim, i. 154, 1; vii. 86, 4;

declare, x. 129, 6.

vāo-as, n. speech, v. 11, 5 [vac speaks;

Gk. φωνή].

vacas-yā, f. eloquence, ii. 85, 1.

vāj-ra, m. thunderbolt, i. 85, 9; viii. 29, 4

[vaj be strong; Av. vasma 'club'].

vāja-bāhu, s. (Bv.) bearing a bolt in his

arm, ii. 12, 12, 18; 88, 8.

vāja-hasta, a. (Bv.) having a bolt in his

hand, ii. 12, 18.

vāj-in, m. bearer of the bolt, vii. 49, 1.

vatsā, m. calf, vii. 86, 5 [yearling from

*vatas, Gk. φέρος year, Lat. vetus in

vetus-tas 'age'].

vats-in, a., f. -ī, accompanied by calves,

vii. 108, 2.

vad speak, I. vāda, ii. 38, 15; op. ii.

85, 15; vii. 108, 5¹; x. 84, 12.

āchā- invoke, v. 88, 1.

ā- utter, ii. 12, 15; viii. 48, 14.

prā- utter forth, is ao., avādisur, vii.

108, 1.

sām- converse about (acc.) with (inst.),

vii. 86, 2.

vād-ant, pr. pt. speaking, vii. 108, 8.

6, 7.

van win, VIII. vanōti win [Eng. win ; cp. Lat. *ven-ta* 'favour'].

ā-, da. vivāsa seek to win, ii. 88, 6 ; v. 88, 1.

van-śīa, m. enemy, iv. 50, 11 [eager, rival : van win].

vāne-vane, loc. itv. ed. in every wood, v. 11, 6.

vand praise, I. A. vādate, iv. 50, 7 [nasalized form of vad].

pāri- extol, with (inst.), ii. 88, 12.

vānda-māna, pr. pt. A. approving, ii. 88, 12.

vap straw, I. vāpati, vāpate.

nī- lay low, ii. 88, 11.

vapū-yā, a. fair, i. 160, 2 [vāpus, n. beautiful appearance].

vay-ām, prs. prn. N. pl. we, i. 1, 7 ; ii. 12, 15 ; iii. 59, 8. 4 ; iv. 50, 6 ; 51, 11 ; vi. 54, 8. 9 ; vii. 88, 5 ; viii. 48, 9. 18. 14 ; x. 14, 6 ; 127, 4 [Av. *vaem*, Go. *waits*, Eng. *we*].

vāy-as, n. force, ii. 88, 6 ; viii. 48, 1 [food, strength : vi enjoy].

vay-ā, f. offshoot, ii. 85, 8.

vayūnā-vat, a. clear, iv. 51, 1 [vay-ūnā].

vayō-dhā, m. bestower of strength, viii. 48, 15 [vāyas force + dhā bestowing].

vār-i-man, n. expanse, iii. 59, 8 [vr̥ cover].

vār-i-vas, n. wide space, vii. 63, 6 ; prosperity, iv. 50, 9 [breadth, freedom : vr̥ cover].

varivō-vit-tara, cpv. m. best finder of relief, best banisher of care, viii. 48, 1 [vāri-vas + vid find].

vār-iyas, cpv. a. wider, ii. 12, 2 [urū wide].

Vār-upa, m. vii. 49, 8. 4 ; 61, 1. 4 ; 63, 1. 6 ; 86, 2. 8. 4. 6. 8 ; x. 14, 7 [Gk. *οὐρανός* 'heaven' ; vr̥ cover, encompass].

vār-ya, m. colour, ii. 12, 4 [coating : vr̥ cover].

vārtā-māna, pr. pt. A., with ā rolling hither, i. 85, 2 [vrt̥ turn].

vart-man, n. track, i. 85, 3 [vrt̥ turn].

vārdh-ana, n. strengthening, ii. 12, 14 [vrdh increase].

vārdha-māna, pr. pt. A. growing, i. 1, 8 [vrdh grow].

vārvrt-āna, pr. pt. A. int. rolling about, x. 34, 1 [vrt̥ turn].

varṣ-ā, n. rain, v. 88, 10 [vr̥ṣ rain].

varṣ-yā, a. rainy, v. 88, 8³.

val-ā, m. enclosure, cave, iv. 50, 5 [vr̥ cover].

valgū-yā, den. honour, iv. 50, 7.

vāś desire, II. vāśti, s. 1. vāśmi, ii. 88, 18 ; pl. 1. vāśmasi, i. 154, 6.

1. vas shine, VI. P. uohāti : pf. pl. 2. ūsa, iv. 51, 4 [Av. *uśaiti* 'shines'].

2. vas wear, II. A. vāste [cp. Gk. *ἵν-υμν* = *ἵστρον*, A.S. *werian*, Eng. *wear*].

abhi-, cs. clothe, i. 160, 2.

3. vas dwell, I. P. vāsati [A.S. *weosan* 'be', Eng. *was* ; in Gk. *δω* = *ἵστρον*].

prā- go on journeys, viii. 29, 8.

vas, enc. prs. prn. A. you, i. 85, 6 ; iv. 51, 10. 11 ; D. to or for you, i. 85, 6. 12 ; iv. 51, 4 ; x. 15, 4. 6 ; G. of you, ii. 88, 18 ; x. 84, 12. 14 [Av. *vō*, Lat. *vōs*].

vas-ati, f. abode, nest, x. 127, 4 [vas dwell].

vas-ant-ā, m. spring, x. 90, 6 [vas shine].

vās-āna, pr. pt. A. clothing oneself in (acc.), ii. 85, 9 [2. vas wear].

vās-iṣṭha, spv. a. best ; m. name of a seer, vii. 88, 5 ; pl. a family of ancient seers, x. 15, 8 [vas shine].

vās-u, n. wealth, vi. 54, 4 ; vii. 108, 10 ; x. 15, 7 [vas shine].

vasu-dēya, n. granting of wealth, ii. 83, 7.

vāsu-mant, a. laden with wealth, vii. 71, 8. 4.

vāsn-ya, a. for sale, x. 34, 8 [vasnā, n. price, Gk. *ἀγο* = *ἡγο* = *vo* = 'purchase price', Lat. *vēnu-m* = *ves-num*].

vās-yas, acc. adv. for greater welfare, viii. 48, 9 [cpv. of vāsu good].

vās-yāms, cpv. a. wealthier, viii. 48, 6 [cpv. of vās-u].

vah carry, draw, drive, I. vāha, vii. 63, 2 ; s. ac. āvāt, x. 15, 12 [Lat. *veh-ere*, Eng. *weigh*].

ānu- drive after : pf. anūhīrē, x. 15, 8.

ā- bring, i. 1, 2 ; 85, 6 ; vii. 71, 8 ; x. 14, 4.

nī- bring : pf. ūhathur, vii. 71, 5.

vāh-ant, pr. pt. carrying, i. 85, 5 ; bearing, ii. 85, 9 ; bringing, vii. 71, 2.

vāh-ant-I, pr. pt. f. bringing, ii. 85, 14.

vāh-nī, m. driver, i. 160, 8 [vah drive].

vā blow, II. P. vāti [Av. *vaiti*, Gk. *ἀγο* = *ἀ-φ-η-σι* ; cf. Go. *waian*, German *wehen* 'blow'].

prā- blow forth, v. 88, 4.

vā, enc. cj. or, iv. 51, 4 ; x. 15, 2 [Lat. *ve*].

vāo, f. voice, vii. 103, 1. 4. 5. 6. 8; x. 34, 5 [vac speak; Lat. vāx = vōc-s].
 vāj-a, m. conflict, i. 85, 5; booty, ii. 12, 15; vi. 54, 5 [vāj be strong].
 vāja-yū, a. desirous of gum, ii. 85, 1.
 vāj-in, a. victorious, x. 34, 4 [vāja].
 vānā, m. pipe, i. 85, 10.
 vā-ta, m. wind, v. 83, 4; x. 168, 1. 2. 4 [vā blow; cp. Lat. ven-tu-s, Gk. ἀήτης].
 vām, enc. pres. prn. du. A. you two, iv. 50, 10; vii. 61, 6²; 63, 5; 71, 1; D. for you two, vii. 61, 2. 5²; vii. 71, 4; G. of you two, i. 154, 6; iv. 50, 11; vii. 61, 1; 71, 3, 4.
 vā-mā, n. wealth, vii. 71, 2 [vā = van win].
 vāyav-yā, a. relating to the wind, aerial, x. 90, 8 [vāyū].
 vā-yū, m. wind, x. 90, 18 [vā blow].
 vār-ya, gdv. desirable, i. 35, 8 [vr choose].
 vāvas-at, pr. pt. int. louing, iv. 50, 5 [vās low].
 vāvrdh-ānā, pr. pt. Ā. having grown, x. 14, 8 [vr̥dh grow].
 vāsī, f. axe, viii. 29, 8.
 vāsar-ā, a. vernal, viii. 48, 7 [*vasar spring; Gk. ἔαρ, Lith. vasarā].
 vās-tu, n. abode, i. 154, 6 [vas dwell; Gk. φάστω].
 vī, m. bird, i. 85, 7; viii. 29, 8; pl. N. vāyas, x. 127, 4 [Av. vi-, Lat. avi-s].
 vī-krāmāṇa, n. wide stride, i. 154, 2; x. 15, 8.
 vī-śakramāṇā, pf. pt. Ā. having strode out, i. 154, 1 [kram stride].
 vī-carṣaṇi, a. active, i. 85, 9.
 vīj, pl. stake at play, ii. 12, 5.
 vī-tata, pp. extended, x. 129, 5 [tan stretch].
 vī-tarām, adv. far away, ii. 83, 2 [cpv. of prp. vī away].
 vit-tā, n. property, x. 34, 13 [pp. of vid find, acquire: acquisition].
 1. vid know, II. P. vētti; pr. ab. know of (gen.), ii. 35, 2; ipv. viddhi, viii. 48, 8; pf. vēda, viii. 29, 6; a. 2. vēttha, x. 15, 13; 3. vēda, x. 129, 6², 7²; pl. 1. vidmā, x. 15, 13 [Gk. οἶδα, ἴδμεν; AS. ic wāt, we witon; Eng. I wot; Lat. vid-ere 'see'].
 prā-know, x. 15, 13.
 2. vid find, VI. vindā, vi. 54, 4; x. 34, 3²; pf. viveda, x. 14, 2; a. so., v. 83, 10; viii. 48, 3.
 ānu- find out, ii. 12, 11; v. 11, 6.

ā-, s. ao. win hither, x. 15, 8.
 nī- find out, x. 129, 4.
 vid-ātha, m. divine worship, i. 85, 1; ii. 12, 15; 83, 15; 85, 15; viii. 48, 14 [vidh worship].
 vi-dyāt, f. lightning, ii. 85, 9; v. 83, 4 [vi afar + dyut shine].
 vid-vāms, unred. pf. pt. knowing, vi. 54, 1 [Gk. εἰδώς].
 vidh worship, VI. vidhā, ii. 85, 12; iv. 50, 6; vi. 54, 4; viii. 48, 12. 13; x. 168, 4.
 prāti-pay worship to, vii. 63, 5.
 vidh-ānt, pr. pt. m. worshipper, ii. 85, 7.
 vi-dhāna, n. task, iv. 51, 6 [dis-position: vi prp. + dhāna from dhā put].
 vi-pfōh-am, acc. inf. to ask, vii. 86, 8.
 vip-ra, a. wise, iv. 50, 1; m. sage, i. 85, 11; vii. 61, 2; x. 135, 4 [inspired: vip tremble with emotion].
 vi-bhāt-i, pr. pt. f. shining forth, iv. 51, 1. 10. 11 [bhā shine].
 vi-bhīdaka, m. a nut used as a die for gambling, vii. 86, 6; x. 34, 1 [probably from vi-bhīd split asunder, but the meaning here applied is obscure].
 vi-bhrāja-māna, pr. pt. Ā. shining forth, vii. 63, 8 [bhrāj shine; Av. brāzaiti 'beams', Gk. φάεω 'flame'].
 vī-madhya, m. middle, iv. 51, 8.
 vī-rapāś, m. abundance, iv. 50, 8 [vī + rapāś be full].
 Vī-rāj, m. name of a divine being identified with Puruṣa, x. 90, 5² [far-ruling].
 virā-śāh, a. overcoming men, i. 85, 6 [= vira-śāh for vira-śāh].
 vī-rūk-mant, m. shining weapon, i. 85, 8 [ruc shine].
 vī-rūpa, a. having different colours, vii. 103, 6 [rūpā, n. form].
 Vīśva-vant, m. name of a divine being, v. 11, 8; x. 14, 5 [vī + vas shine afar].
 vīś, f. settlement, x. 15, 2; abode, vii. 61, 8; settler, i. 85, 5; subject, iv. 50, 8.
 vīś enter, VI. vīśā.
 ā- enter, iv. 50, 10; viii. 48, 12. 15.
 nī- come home, go to rest, x. 34, 14; 168, 8; a. so., avikemahi, x. 127, 4; as vāśāya cause to rest, i. 85, 2.
 vīś-pāti, m. master of the house, x. 135, 1.
 vīśva, prn. a. all, i. 85, 3. 5; 85, 3. 5; 154, 2. 4; ii. 12, 4. 7. 9; 83, 3. 10; 85, 2. 15; iii. 59, 8; iv. 50, 7; v. 83, 2. 4.

- 9; vii. 61, 1. 5. 7; 63, 1. 6; x. 15, 6; 90, 8; 127, 1; 168, 2.
- viśvá-tas, adv. *on every side*, i. 1, 4; viii. 48, 15; x. 90, 1; *in all directions*, x. 135, 8.
- viśvá-dānim, adv. *always*, iv. 50, 8.
- viśvá-deva, a. [Bv.] *belonging to all the gods*, iv. 50, 6.
- viśvá-psnya, a. *laden with all food*, vii. 71, 4 [psnya from psā eat].
- viśvá-rūpa, a. (Bv.) *omniform*, i. 85, 4; ii. 83, 10; v. 88, 5.
- viśvá-sambhū, a. *beneficial to all*, i. 160, 1. 4 [śām prosperity + bhū being for, conducting to].
- viśvá-ha, adv. *always*, ii. 12, 15; viii. 48, 14; -hā, *id.*, i. 160, 5; *for ever*, ii. 85, 14.
- viśvāhā, adv. *always*, i. 160, 8 [viśvā śhā all days].
- viśve devās, m. pl. *the all-gods*, vii. 49, 4; viii. 48, 1.
- viś work, III. vīveṣṭi: pf. vīveṣa, ii. 85, 18.
- vi-sita, pp. *unfastened*, v. 88, 7. 8 [vi + si bind].
- viṣu-na, a. *varied in form*, viii. 29, 1.
- viśuoi, a. *f. turned in various directions*, ii. 38, 2 [f. of viṣv-āñ].
- vi-ṣhā host (?), x. 168, 2.
- Viṣ-nu, m. a solar deity, i. 85, 7; 154, 1. 2. 8. 5; x. 15, 8 [viṣ be active].
- viṣv-āñ, a. *turned in all directions*, x. 90, 4.
- vi-sargá, m. *release*, vii. 108, 9 [vi + arj let go].
- vi-sárjana, n. *erection*, x. 129, 6 [vi + arj let go].
- vi-srṣti, f. *erection*, x. 129, 6. 7 [vi + arj let go].
- vi-srásas, ab. inf. *from breaking*, viii. 48, 5 [vi + sras fall].
- vi-hāyas, a. *mighty*, viii. 48, 11.
- vī guide, II. vēti, i. 85, 9.
- ūpa- come to (acc.), v. 11, 4.
- vi-trá, m. *hero*, i. 85, 1; ii. 88, 1; 85, 4 [Av. vīra, Lat. vir, OI. fer, Go. wair, Lith. vīra, 'man'].
- virá-vat-tama, spv. a. *most abounding in heroes*, i. 1, 8.
- virá-vant, a. *possessed of heroes*, iv. 50, 6.
- virádh, f. *plant*, ii. 85, 8 [vi asunder + rudh grow].
- vir-yā, n. *heroic deed*, i. 154, 1. 2; *heroism*, iv. 50, 7 [virá hero].

1. vṛ cover, V. vṛṇóti, vṛṇute. ā-, int. ipf. ā-varivar contain, x. 129, 1.
- vi- uncloze, rt. ao. avran, iv. 51, 2.
2. vṛ choose, IX. Ā. vṛṇite, ii. 83, 13; v. 11, 4; x. 127, 8.
- vṛk-a, m. *wolf*, x. 127, 6 [Gk. λύκο-s, Lat. lupu-s, Lith. vilka-s, Eng. wolf].
- vṛk-i, f. *she-wolf*, x. 127, 6.
- vṛktá-barhis, a. (Bv.) *whose sacrificial grass is spread*, iii. 59, 9 [vṛktá, pp. of vṛj + barhis, q. v.].
- vṛk-śá, m. *tree*, v. 88, 2; x. 127, 4; 135, 1 [vṛk simpler form of vṛśe out, sell].
- vṛj twist, VII. vṛṇákti, vṛṇktá. pári- pass by, ii. 83, 14.
- vṛj-āna, n. *circle (= family, sons)*, vii. 61, 4 [enclosure = vṛj].
- vṛṇáná, pr. pt. Ā. *choosing*, v. 11, 4 [vṛ choose].
- vṛt turn, I. Ā. vārtate roll, x. 84, 9; cs. vartāya turn, i. 85, 9.
- ā-, cs. *whirl hither*, vii. 71, 8.
- nis-, cs. *roll out*, x. 135, 5.
- prá-, cs. *set rolling*, x. 135, 4.
- śnu prá- roll forth after, x. 135, 4.
- sám- be evolved, x. 90, 14.
- ádhi sám- come upon, x. 129, 4.
- Vṛ-trá, m. name of a demon, i. 85, 9; n. *foe* (pl.), viii. 29, 4 [encompasser: vṛ cover].
- vṛ-tvá, gd., *having covered*, x. 90, 1.
- vṛdh grow, I. vārdha, i. 85, 7; ii. 85, 11; *cause to prosper*, iv. 50, 11; *increase*, pf. vāvṛdhúr, x. 14, 8; cs. vārdháya strengthen, v. 11, 8. 5.
- vṛdh-é, dat. inf. *to increase*, i. 85, 1.
- vṛs rain, I. vārṣa rain: iṣ ao. āvārṣis, v. 88, 10.
- abhi- rain upon, ao. vii. 108, 8.
- vṛṣaṇ-vasu, a. (Bv.) *of mighty wealth*, iv. 50, 10 [vṛṣaṇ bull].
- vṛṣ-an, m. *bull*, i. 85, 7. 12; 154, 8. 6; ii. 83, 13; 85, 13; iv. 50, 6; v. 88, 6 (with śáva = stallion); vii. 61, 5; 71, 6; *stallion*, vii. 71, 8 [Av. aršam, Gk. ἐρση].
- vṛṣa-bhā, m. *bull*, i. 160, 8; ii. 12, 12; 83, 4. 6-8. 15; v. 88, 1; vii. 49, 1.
- vṛṣa-lá, m. *beggar*, x. 84, 11 [little man].
- vṛṣa-vṛāta, a. (Bv.) *having mighty hosts*, i. 85, 4 [vṛṣaṇ bull, stallion].
- vṛṣ-ti, f. *rain*, v. 88, 6 [vṛs rain].
- vṛṣṇyā-vant, a. *mighty*, v. 88, 2 [vṛṣṇya manly strength, from vṛṣaṇ bull].

véd-ana, n. possession, x. 84, 4 [vid find, acquire].

vedh-ās, m. disposer, iii. 59, 4 [vidh worship, be gracious].

ven long, I. P. vénati.

ānu- seek the friendship of, x. 185, 1.

volhṣ, n. vehicle, vii. 71, 4 [vah draw + ṣ; Av. vahtar 'draught animal' Lat. vector].

vāi, pol., ii. 88, 9. 10 [180].

Vairūpa, m. son of Virūpa, x. 14, 5.

Vaivasvatā, m. son of Vīcasvant, x. 14, 1.

vāidyā, m. man of the third caste, x. 90, 12 [belonging to the settlement = viś].

vaiśvānarā, a. belonging to all men, epithet of Agni, vii. 49, 4 [viśvā-nara].

vy-ākta, pp. distinguished by (inst.), x. 14, 9; palpable, x. 127, 7 [vi + aṣṭj adorn].

vyaś extend, III. P. vivyakti.

sām- roll up, ipf. āviryak, vii. 68, 1.

vyātha waver, I. vyātha, vi. 54, 8.

vyātha-māna, pr. pt. Ā. quaking, ii. 12, 2.

vyūsti, f. daybreak, vii. 71, 8 [vi + vas shine].

vy-oman, n. heaven, iv. 50, 4; x. 14, 8; 129, 1. 7 [vi + oman of doubtful etymology].

vraj-ā, m. pen, fold, iv. 51, 2 [vrj enclose].

vra-tā, n. will, ordinance, iii. 59, 2. 8; v. 88, 5; viii. 48, 9; service, vi. 54, 9 [vrj choose].

vratā-cārin, a. practising a vow, vii. 108, 1 [cār-in, from car go, practise].

vrāta, m. troop, host, x. 84, 8. 12.

Śāms praise, I. śāmsa, vii. 61, 4 [Lat. censeo].

śāms-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.

śatā, n. hundred, ii. 88, 2; vii. 108, 10 [Gk. ἑκατόν, Lat. centum, Go. hund].

śāp-tama, spv. a. most beneficent, ii. 88, 2. 18; x. 15, 4 [śāp, n. healing].

śāphā-vant, a. having hoofs, v. 88, 5.

śābāla, a. brindled, x. 14, 10.

śām, n. healing, ii. 88, 18; comfort, v. 11, 5; viii. 48, 4; health, x. 15, 4; prosperity, viii. 86, 8².

Śāmbhara, m. name of a demon, ii. 12, 11.

śāy-āna, pr. pt. Ā. lying, ii. 12, 11; vii. 108, 2 [śi lie].

śarād, f. autumn, ii. 12, 11; vii. 61, 2; x. 90, 6.

śār-u, f. arrow, ii. 12, 10; vii. 71, 1 [Go. hairu-s].

śārdh-ant, pr. pt. arrogant, ii. 12, 10 [śrđh be defiant].

śār-man, n. shelter, i. 85, 12; v. 88, 5; x. 129, 1 [Lith. saisma-s 'helmet', OG. helm 'helmet'].

śāv-as, n. power, v. 11, 5 [śū swell].

śāśam-śnā, pf. pt. Ā. having prepared (the sacrifice), i. 85, 12; ii. 12, 14; strenuous, iv. 51, 7 [śām toil].

śāśay-ānā, pf. pt. Ā. lying, vii. 108, 1 [śi lie].

śāś-vant, a. ever repeating itself, many, ii. 12, 10; -vat, adv. for ever, i. 85, 5 [for śā + vant, orig. pt. of śū swell, Gk. δ-ναντ-].

śāktā, m. teacher, vii. 108, 5 [śak be able].

śās order, II. śāsti, śāste.

ānu- instruct, vi. 54, 1.

abhi- guide to (acc.), vi. 54, 2.

śik-van śama (?), ii. 85, 4.

śikn be helpful, pay obeisance, I. śikṣa, iii. 59, 2 [ds. of śak be able].

śikṣa-māna (pr. pt. Ā.), m. learner, vii. 108, 5.

śiti-pād, a. (Bv.) white-footed, i. 85, 5.

śithirā, a. loose; n. freedom, vii. 71, 5 [Gk. καθαρός 'free, pure'].

śivā, a. kind, x. 84, 2.

śīśu, m. child, ii. 88, 18 [śū swell, op. Gk. κνέω].

śīśriy-ānā, pf. pt. Ā. abiding, v. 11, 6 [śri resort].

śi-tā, a. cold, x. 34, 9 [old pp. of śyā coagulate].

śirā-ān, n. head, x. 90, 14 [śir(a)s head + an; op. Gk. κόρυς 'head'].

śuk-rā, a. shining, i. 160, 8; bright, ii. 88, 9; iv. 51, 9; clear, ii. 85, 4 [śus be bright, Av. sux-ra, 'flaming'].

śūo-ī, a. bright, i. 160, 1; bright, ii. 85, 8; iv. 51, 2. 9; v. 11, 1. 8; viii. 29, 5; clear, vii. 49, 2. 8; pure, ii. 88, 18; 85, 8² [śūo shine].

śūbh, f. brilliance; = shining path (oog. acc.), iv. 51, 6.

śūbh-āya, Ā. adorn oneself, i. 85, 8.

śūbh-rā, a. bright, i. 85, 8; 85, 8; iv. 51, 6 [śūbh adorn].

śumbh, adorn, I. Ā. śūmbhate.

prā- adorn oneself, i. 85, 1.

śūṣ-ka, a. dry, vii. 108, 2 [for suṣ-ka, Av. *huṣ-ka*].

śūṣ-ma, m. vehemence, ii. 12, 1. 13; impulse, iv. 50, 7; force, vii. 61, 4 [śvas blow, snort].

śū-ra, m. hero, i. 85, 8 [Av. *sūra* 'strong', Gk. *ἀκυρο-* 'in-valid'].

śūdrā, m. man of the servile caste, x. 90, 12.

śūṣuj-āna, pf. pt. A. trembling (?), x. 34, 6.

śūṣ-ā, a. inspiring, i. 154, 8 [śvas breathe].

śrūv-ānt, pr. pt. hearing, vi. 54, 8 [śru hear].

śrūdh-yā, f. arrogance, ii. 12, 10 [śrūdh be arrogant].

śr crush, IX. śrānti.

śām- be crushed: ps. ao. śāri, vi. 54, 7. śaut drip, I. śośta, iv. 50, 8.

śyā-vā, a. dusky, i. 85, 5 [OSI. *si-vā* 'grey'].

śyenā, m. eagle, vii. 68, 5; m. hawk, x. 127, 5.

śrād heart only with dhā = put faith in, believe in (dat.), ii. 12, 5 [Lat. *cord-*, Gk. *καρδ-* 'heart'].

śrāv-as, n. fame, i. 160, 5; iii. 59, 7 [śru hear; Gk. *κλέφος* 'fame', OSI. *slavo* 'word'].

śravas-yā, a. fame-seeking, i. 85, 8.

śrī-tā, pp. reaching to (loc.), v. 11, 8.

śrī, f. glory, i. 85, 2; iv. 83, 8; x. 127, 1. śru, V. śrūti, hear, ii. 83, 4; x. 15, 5; pl. 8. śrūvre = ps., x. 168, 4.

śru-tā, pp. heard; famous, ii. 83, 11 [śru hear, Gk. *κλυτός* 'famous', Lat. *in-clu-tus* 'famous'].

śrō-śtha, spv. a. best, ii. 83, 8.

śrō-tra, n. ear, x. 90, 14 [śru hear].

śrāus-ti, f. obedient mare, viii. 48, 2 [śruṣ hear, extension of śru].

śva-ghn-in, m. gambler, ii. 12, 4.

śvān, m. dog, x. 14, 10. 11 [Av. *span*, Gk. *κύων*].

śva-śrū, f. mother-in-law, x. 84, 8 [OSI. *svokry*, *svokrūve*].

śvity-āho, a. whitish, ii. 83, 8 [śviti (akin to *śvetā*, Go. *hwoits*, Eng. *white*) + āho].

śṣ, nm. six, x. 14, 16 [Av. *xšvaš*, Gk. *ἕξ*, Lat. *sex*, OI. *ἑξ*, Go. *sais*, Eng. *six*].

śā, dem. prn. N. v. m. that, he, i. 1, 2. 4. 9; 154, 5; 160, 8; ii. 12. 1-14; ii. 83,

18; 85, 1. 4. 5. 8. 10; iii. 59, 2. 8; iv. 50, 5; 7. 8; 51, 4; v. 11, 2. 6; 83, 5; vii. 61, 1. 2; 86, 6; x. 14, 14; 84, 11; 90, 1. 5; 129, 7; as such = thus, ii. 12, 15; viii. 48, 9 [Av. *hā*, Gk. *ἄ*, Go. *sa*].

sam-yānt, pr. pt. going together, ii. 12, 8 [sām + i go].

sam-rarāṇā, pf. pt. A. sharing gifts, x. 15, 8 [sām + rā give].

sam-vatsarā, m. year, vii. 108, 1. 7. 9.

sam-vid-ānā, pr. pt. A. uniting, with (inst.), viii. 48, 18; x. 14, 4 [vid find].

sam-vjī, a. conquering, ii. 12, 8.

sākh-i, m. friend, ii. 85, 12; vii. 86, 4; viii. 48, 4. 10; x. 84, 2. 5; 168, 8.

sakh-yā, n. friendship, viii. 48, 2.

sam-gāmana, m. assembly, x. 14, 1.

sao accompany, I. A. sācate, i. 1, 9; vii. 61, 5; associate with, viii. 48, 10; reach, x. 90, 16 [Gk. *ἔσται*, Lat. *sequitur*, Lith. *seki*].

sāc-ā, adv. prp. with (loc.), iv. 50, 11 [sao accompany].

sājan-ya, a. belonging to his own people, iv. 50, 9 [sa-jana, kinman].

sa-jōsas, a. acting in harmony with (inst.), viii. 48, 15 [jōsas, n. pleasure].

sat, n. the existent, x. 129, 1 [pr. pt. of as be].

sāt-pati, m. true (?) lord, ii. 83, 12.

sat-yā, a. true, i. 1, 5. 6; ii. 12, 15; x. 15, 9. 10 [sat, n. truth + ya].

satyā-dharmā, a. (Bv.) whose ordinances are true, x. 84, 8.

satyāntā, n. Dv. ed. truth and falsehood, vii. 49, 8 [satyā + āntā].

sad sit down, I. P. ādāti, i. 85, 7; sit down on (acc.). a ao. sadata, x. 15, 11 [Lat. *sido*].

ś- seat oneself on (acc.), i. 85, 6; occupy; pf. sasāda, viii. 29, 2.

nī- sit down, pf. (nī)śedur, iv. 50, 8; inj. śidat, v. 11, 2; settle: pf. s. 2. sasāthā, viii. 48, 9.

sād-as, n. seat, iv. 51, 8; viii. 29, 9; abode, i. 85, 2. 6. 7 [Gk. *ἔδος*].

sādas-sadas, acc. itv. cd. on each seat, x. 15, 11.

sā-dā, adv. always, vii. 61, 7; 68, 6; 71, 6; 86, 8.

sa-dfā, a., f. -i, alike, iv. 51, 6 [having a similar appearance].

sa-dyās, adv. in one day, iv. 51, 5; as once, iv. 51, 7.

sadha-māda, m. joint feast, x. 14, 10 [co-revelry; sadhā = sahā together].
 sadhā-stha, n. gathering place, i. 154, 1. 8.

śan gain, VIII. P. sanōti, vi. 54, 5.
 sanāya, a. old, iv. 51, 4 [from sāna; Gk. *śeno-*, OI. *sen*, Lith. *senas* 'old'].
 sānt, pr. pt. being, x. 84, 9 [as *be*; Lat. (*prae*)-*sent*].

sam-dṛś, f. sight, ii. 83, 1.
 saptā, nm. seven, i. 35, 8; ii. 12, 3. 12; x. 90, 15¹ [Gk. *ἑπτά*, Lat. *septem*, Eng. *seven*].

saptā-raśmi, a. (Bv.) seven-reined, ii. 12, 12; seven-rayed, iv. 50, 4.
 sapṭāśya, a. (Bv.) seven-mouthed, iv. 50, 4; 51, 4 [saptā + āśya, n. mouth].

sāp-ti, m. racer, i. 85, 1. 6.
 sa-prāthas, a. (Bv.) renowned, iii. 59, 7 [accompanied by prāthas, n. fame].

sa-bādhā, a. jealous, vii. 61, 6 [bādhā, m. stress].

sabhā, f. assembly hall, x. 34, 6 [OG. *sippa* 'kinship', AS. *sib*].
 samā, a. level, v. 83, 7 [Av. *hama* 'equal', Gk. *ὁμός*, Eng. *same*, cp. Lat. *sim-* *i-li-s*].

sam-ād, f. battle, ii. 12, 3.
 sām-ana, n. festival, x. 168, 2 [coming together].

samanā, adv. in the same way, iv. 51, 8² [inst., with shift of accent, from *sāmāna* being together].

samānā, a., f. i. same, ii. 12, 8; iv. 51, 9; vii. 86, 8; uniform, vii. 63, 2; common, ii. 85, 3; vii. 63, 3; 103, 6.

samānā-tas, adv. from the same place, iv. 51, 8.

sam-idh, f. faggot, x. 90, 15 [sām + idh kindle].

samudrā-jyēṣṭha, a. (Bv.) having the ocean as their chief, vii. 49, 1 [samudrā, m. collection of waters + jyēṣṭha, spv. chief].

samudrārtha, a. (Bv.) having the ocean as their goal, vii. 49, 2 [ārtha, m. goal].

sam-fdh, f. unison, vii. 108, 5 [sām + fdh thrive].

sāp-prkta, pp. mixed with (inst.), x. 84, 7 [pro mix].

sam-pfoas, ab. inf. from mingling with, ii. 85, 6 [pro mix].

sām-bhrta, pp. collected, x. 90, 8 [bhr bear].

sam-rāj, m. sovereign king, viii. 29, 9.

sa-yāj, a. united with (inst.), x. 168, 2.
 sa-rātham, adv. (cog. acc.) on the same-car, with (inst.), v. 11, 2; x. 15, 10; 168, 2.

sār-as, n. lake, vii. 108, 7 [ar run].
 saras-f, f. lake, vii. 108, 2.

sārg-a, m. herd, iv. 51, 8 [arj let loose].
 sārṭ-ave, dat. inf. to flow, ii. 12, 12 [ar flow].

srp creep, I. P. sārpati.
 vi. slink off, x. 14, 9.

sarpir-āsuti, a. (Bv.) having melted butter as their draught, viii. 29, 9 [sarpis (from srp run = melt) + ā-suti brose from su press].

sārva, a. all, vii. 108, 5; x. 14, 16; 90, 2; 129, 8 [Gk. *ὅλος* = *ὅλ-fo-s*, Lat. *salvu-s* 'whole'].

sārva-vira, a. consisting entirely of sons, iv. 50, 10; x. 15, 11.

sarva-hūt, a. (Tp.) completely offering, x. 90, 8. 9 [hu-t: hu sacrifice + determinative t].

sal-ilā, n. water, x. 129, 8; sea, vii. 49, 1 [sal = sr flow].

Sa-v-i-ti, m. a solar god, i. 35, 1-6. 8-10; vii. 63, 8; x. 34, 8. 13 [Stimulator from *sū stimulaire*].

śas sleep, II. P. śānti, iv. 51, 3.

śas-ānt, pr. pt. sleeping, iv. 51, 5.
 śah overcome, I. śāha, x. 34, 9 [Gk. *ἐχω*, ao. *έσ(ε)χ-ov*].

śāh-as, n. might, iv. 50, 1; v. 11, 6³ [śah overcome].

śa-hāsa, nm. a thousand, x. 15, 10 [Gk. *χίλιαι*, Lesbian *χέλλαι* from *χέσλο*].

śahāra-pād, a. (Bv.) thousand-footed, x. 90, 1 [pad foot].

śahāra-bhrṣṭi, a. (Bv.) thousand-edged, i. 85, 9 [bhrṣ-ṭi from bhrṣ = hrṣ stuck up].

śahāra-śirṣan, a. thousand-headed, x. 84, 14.

śahasra-sāvā, m. thousandfold Soma-pressing, vii. 103, 10 [sāvā, m. pressing from su press].

śahasrākṣā, a. (Bv.) thousand-eyed, x. 90, 1 [akṣā eye = ākṣi].

śā-hūti, f. joint praise, ii. 83, 4 [hūti invocation from hū call].

śā dīd, VI. śyāti.
 vi. discharge, i. 85, 5.

śā, dem. pr. n. a. f. that, iv. 50, 11; vii. 86, 6; as such - so, x. 127, 4.

śād-ana, n. seat, x. 135, 7 [śad sit].

sādhāraṇa, a. *belonging jointly, common*, vii. 63, 1 [sa-sādhāraṇa *having the same support*].

sādh-ū, a. *good*, x. 14, 10.

sādh-yā, adv. *straightway*, v. 11, 4.

Sādh-yā, m. pl. a *group of divine beings*, x. 90, 7, 16.

śān-as-i, a. *bringing gain*, iii. 59, 6 [śan *gain*].

śān-u, n. m. *back*, ii. 85, 12.

śā-man, n. *chant*, viii. 29, 10; x. 90, 9; 185, 4.

śāya-ka, n. *narrow*, ii. 83, 10 [suitable for *hurting*: śi *hurt*].

śārameyā, m. *son of Saramā*, x. 14, 10.

śāsanaśaśanā, n. (Dv.) *eating and non-eating things*, x. 90, 4 [sa-sāna + anaśana].

śimhā, m. *lion*, v. 83, 3.

śic pour, VI. śifcā, i. 85, 11 [OG. śig-u 'drip', Lettic *śik-u* 'fall' of water].

śi- pour down, v. 83, 8.

śidh *repel*, I. P. śēdhatī.

śpa- chase away, i. 35, 10.

śindh-u, m. *river*, i. 85, 8; ii. 12, 8, 12; *Indus*, v. 11, 5 [Av. *hind-u-s*].

śiśvid-ānā, pf. pt. *Ā. sweating*, vii. 103, 8 [śvid *perspire*: Eng. *sweat*].

śim, enc. prn. pcl. *him &c.*, i. 160, 2.

śu *press*, V. sunōti, sunutā, V. 14, 18 [Av. *hu*].

śū, adv. *well*, ii. 85, 2; v. 83, 7; vii. 86, 8 [Av. *hu*-, OI. *su*].

śū-kṛta, pp. *well-made*, i. 85, 11; 85, 9; *well prepared*, x. 15, 13; 84, 11.

śū-kṛtu, a. (Bv.) *very wise*, v. 11, 2; vii. 61, 2 [kṛtu *wisdom*].

śukratū-yā, f. *insight*, i. 160, 4.

śū-kṣatrā, a. (Bv.) *wielding fair sway*, iii. 59, 4.

śū-kṣitī, f. *safe dwelling*, ii. 85, 15.

śū-gā, a. *easy to traverse*, i. 85, 11; vii. 68, 6.

śū-janman, a. (Bv.) *producing fair creations*, i. 160, 1.

śū-tā, pp. *pressed*, viii. 48, 7; x. 15, 3.

śū-taṣṭa, pp. *well-fashioned*, ii. 85, 2 [taṣṭa *fashion*].

śutā-soma, (Bv.) m. *Soma-presser*, ii. 12, 6.

śū-tāra, a. *easy to pass*, x. 127, 6.

śū-dāpma, a. (Bv.) *wondrous*, i. 85, 1 [dāpma *wonder*].

śū-dākṣa, a. (Bv.) *most skilful*, v. 11, 1.

śū-dānu, a. *bountiful*, i. 85, 10; vii. 61, 8.

śū-dūgha, a. (Bv.) *yielding good milk*, ii. 85, 7 [dūgha *milking*: dugh = duh].

śū-dhita, pp. *well-established*, iv. 50, 8 [dhita, pp. of dhā *put*].

śū-dhṛṣṭāma, spv. a. *very proud*, i. 160, 2.

śū-nithā, a. (Bv.) *giving good guidance*, i. 85, 7, 10.

śūnṣ-ant, pr. pt. *pressing Soma*, ii. 12, 14, 15; vi. 54, 6 [śu *press*].

śū-pātha, n. *fair path*, vii. 63, 6.

śū-parṇā, a. (Bv.) *having beautiful wings*; m. *bird*, i. 85, 7.

śū-palāśā, a. *fair-leaved*, x. 135, 1.

śū-péśas, a. (Bv.) *well-adorned*, ii. 85, 1 [péśas, n. *ornament*].

śū-praketā, a. *conspicuous*, iv. 50, 2 [praketā, m. *token*].

śū-prajā, a. (Bv.) *having good offspring*, iv. 50, 6 [prajā].

śū-prātika, a. (Bv.) *lovely*, vii. 61, 1 [having a *fair countenance*: prātika, n.].

śū-prāpiti, a. (Bv.) *giving good guidance*, x. 15, 11.

śū-prapāśā, a. (Bv.) *giving good drink*; n. *good drinking place*, v. 83, 8.

śū-bhāga, a. *having a good share, opulent*; genial, vii. 63, 1.

śū-bhū, a. *excellent*, ii. 85, 7 [śū *well* + bhu *being*].

śū-bhrta, pp. *well cherished*, iv. 50, 7.

śū-makha, m. *great warrior*, i. 85, 4.

śū-matī, f. *good-will*, iii. 59, 8, 4; iv. 50, 11; viii. 48, 12; x. 14, 6.

śū-mānas, a. (Bv.) *cheerful*, vii. 86, 2 [Av. *hu-manah* 'well-disposed'; cp. second part of *eu-mēnēs*].

śv-mṛṇṇika, a. (Bv.) *very gracious*, i. 85, 10 [mṛṇṇika, n. *mercy*].

śū-medhās, a. (Bv.) *having a good understanding, wise*, viii. 48, 1.

śū-mnā, n. *good-will*, ii. 83, 1, 6.

śūmnā-yā, a. *kindly*, vii. 71, 8.

śū-rabhi, a. *fragrant*, x. 15, 12.

śūrā, f. *liquor*, vii. 86, 6 [Av. *hura*].

śū-réṭas, a. (Bv.) *abounding in seed*, i. 160, 3.

śū-vāroas, a. (Bv.) *full of vigour*, x. 14, 8.

śū-vāc, a. (Bv.) *eloquent*, vii. 103, 5.

śūv-itā, n. *well/ars*, v. 11, 1 [śu *well* + itā, pp. of i *go*: opposite of *dur-itā*].

su-vidātra, a. *bountiful*, x. 14, 10; 15, 8, 9.
 su-vīra, a. (Bv.) *having good champions = strong sons*, i. 85, 12; ii. 12, 15; 88, 15; 88, 15; viii. 48, 14.
 su-vīrya, n. *host of good champions*, iv. 51, 10.
 su-vṛktī, f. *song of praise*, ii. 85, 15; vii. 71, 6 [sū + vṛk-ti from *aro praise*, op. ro].
 su-vṛjāna, a. (Bv.) *having fair abodes*, x. 15, 2.
 su-śīpra, a. (Bv.) *fair-lipped*, ii. 12, 6; 83, 5.
 su-śēva, a. *most propitious*, iii. 59, 4, 5; viii. 48, 4.
 su-śakhi, m. *good friend*, viii. 48, 9 [śakhi *friend*].
 su-śtūti, f. *eulogy*, ii. 88, 8 [stuti *praise*].
 su-śtūbh, a. *well-praising*, iv. 50, 5 [stūbh *praise*].
 su-hāva, n. (Bv.) *easy to invoke*, ii. 88, 5 [hāva *invocation*].
 sū, adv. *well*, v. 83, 10 [= sū *well*].
 sū-nāra, a. *bountiful*, viii. 29, 1 [Av. *hunarā*].
 sū-nū, m. *son*, i. 1, 9; 85, 1; viii. 48, 4 [Av. *hunu*. OG. *sunu*, Lith. *sūnū*, Eng. *son*].
 sūpāyana, a. (Bv.) *giving easy access, easily accessible*, i. 1, 9 [sū + upāyana].
 sūr-a, m. *sun*, vii. 68, 5 [svār *light*].
 sūrī, m. *patron*, ii. 85, 6.
 sūr-ya, m. *sun*, i. 85, 7, 9; 160, 1; ii. 12, 7; 83, 1; vii. 61, 1; 68, 1, 2, 4; viii. 29, 10; x. 14, 12; 90, 18 [svār *light*].
 sur flow, III. sīsarti.
 ūpa-prā- *stretch forth to*, int. 3. a. sarar-e, ii. 85, 5.
 arj emit, VI. arjāti [Av. *her-eaiti*].
 āva- *discharge downward*, ii. 12, 12; cast off, vii. 86, 5.
 ūpa- *send forth to* (acc.), ii. 85, 1.
 arp-rā, a. *extensive*, iv. 50, 2 [arp *creep*].
 śē-nā, f. *missile*, ii. 88, 11 [ai *dis-charge*].
 senā-nī, m. *leader of an army, general*, x. 84, 12.
 śō-ma, m. *juice of the Soma plant*, i. 85, 10; ii. 12, 14; iv. 50, 10; vii. 49, 4 viii. 48, 8, 4¹. 7-15; x. 14, 13; 84, 1 *Soma sacrifice*, vii. 108, 7 [su *press*: Av. *haoma*].
 soma-pā, m. *Soma drinker*, ii. 12, 18.

soma-pīthā, m. *Soma draught*, x. 15, 8 [pīthā from *pā drink*].
 som-in, a. *soma-pressing*, vii. 108, 8.
 som-yā, a. *Soma-loving*, x. 14, 6; 15, 1, 5, 8.
 saumanas-ā, n. *good graces*, iii. 59, 4; x. 14, 6 [su-mānas].
 skand leap, I. P. skāndati, int. inj. kānīkan, vii. 108, 4.
 skabhāya, den. *prop. establish*, i. 154, 1 [from skabh, IX. skabhñāti].
 skāmbh-ana, n. *prop. support*, i. 160, 4.
 stan thunder, II. P.; cs. stanāyati, id., v. 88, 7, 8 [Gk. *στῆνω* 'lament'].
 stan-ātha, m. *thunder*, v. 88, 8.
 stanāyant, pr. pt. *thundering*, v. 88, 2; x. 163, 1.
 stanayi-tnū, m. *thunder*, v. 88, 6.
 stabh or stambh *prop. support*, IX. stabhñāti, ii. 12, 2.
 vi- *prop asunder*, pf. tastambha, iv. 50, 1; vii. 86, 1.
 stāv-āna, pr. pt. *Ā. = pa. being praised*, ii. 83, 11 [stu *praise*].
 sthi-rā, a. *firm*, ii. 83, 9, 14 [sthā *stand*].
 stu *praise*, II. stāuti, ii. 83, 11; v. 83, 1.
 prā- *praise aloud*, i. 154, 2.
 stu-tā, pp. *praised*, ii. 83, 12.
 stuv-ānt, pr. pt. *praising*, iv. 51, 7; vi. 54, 6.
 ste-nā, m. *thief*, x. 127, 6 [stā *be stealthy*].
 sto-tī, m. *praiser*, vi. 54, 9; vii. 86, 4 [stu *praise*].
 stō-ma, m. *song of praise*, ii. 88, 5; vii. 86, 8; x. 127, 8 [stu *praise*].
 stōma-taṣṭa, a. (Tp.) *fashioned into (= being the subject of) praise*, x. 15, 9.
 strī, f. *woman*, x. 84, 11 [Av. *strī*].
 sthā *stand*, I. tiṣṭha; pf. tasthur, i. 85, 5; rt. ao. s. 3. āsthāt, i. 85, 10; iv. 51, 1; pl. 3. āsthur, iv. 51, 2 [Av. *hiṣṭaiti*, Gk. *ἵστημι*, Lat. *stare*].
 āti- *extend beyond*, x. 90, 1.
 ādhi- *ascend*, x. 185, 8; *stand upon*, i. 85, 6.
 āpa- *start off*, viii. 48, 11.
 abhi- *overcome*, iv. 50, 7.
 ā- *mount*, i. 85, 4; *mount to* (acc.), i. 85, 7; *occupy*, ii. 85, 9.
 ūd- *arise*, v. 11, 8.
 ūpa- *approach*, rt. ao. āsthita, x. 127, 7.
 pāri- *surround*, pf. tasthur, ii. 85, 8.

prá- *step forth*, x. 14, 14.
 spás, m. *spy*, vii. 61, 8 [Av. *spas*; op.
 Lat. *an-sper*, Gk. *σκάψ* 'owl'].
 spr *win*, V. spráoti.
 nis- *rescue*, rt. ao. 2. du. *spartam*, vii.
 71, 5.
 sprh, cs. sprháya *long for*, x. 185, 2 [Av.
sporaita].
 sphúr *spurn*, VI. sphurá, ii. 12, 12;
spring, x. 84, 9 [Av. *sparaiti*, Gk.
σφαίρω 'quiver', Lat. *sperno*, Lith.
spiriu 'kick', OG. *spurnu* 'kick'].
 sma, enc. pol. *just*, indeed, ii. 12, 5 [180].
 svá, dem. prn. *that*, ii. 83, 7 [OP. *hya*, f.
hyá; OG. f. *siu*].
 syand *flow*, I. Á. syándate, v. 83, 8.
 syúma-gabhasi, a. (Bv.) *drawn with*
thongs, vii. 71, 8 [syá-man *draw*; Gk.
ὀψιν 'sinew'].
 syoná, n. *soft couch*, iv. 51, 10.
 sráma, m. *disease*, viii. 48, 5.
 sru *flow*, I. sráva, vii. 49, 1 [Gk. *ῥέει*
'flows'].
 svá, poss. prn. *own*, i. 1, 8; ii. 85, 7; iv.
 50, 3; vii. 86, 2; x. 14, 2 [Av. *hva*,
 Gk. *ός-*, *ός*, Lat. *suum-s*].
 svá-tavaa, a. (Bv.) *self-strong*, i. 85, 7.
 1. svadhá, f. *funeral offering*, x. 14, 3, 7;
 15, 3, 12-14.
 2. sva-dhá, f. *own power*, x. 129, 2; *energy*,
 x. 129, 5; *vital force*, ii. 85, 7; *bliss*, i.
 154, 4 [svá *own* and dhá *put*; op. Gk.
ἱθός 'custom'].
 svadhá-vant, a. *self-dependent*, vii. 86,
 4, 8.
 sv-ápas, a. (Bv.) *skilful*, i. 85, 9 [sú
 + ápas 'doing good work'].
 sváp-na, m. *sleep*, vii. 86, 6 [Gk. *ὑπνο-*,
 Lat. *somnu-s*, Lith. *sápnas*].
 svayam-já, a. *rising spontaneously*, vii.
 49, 2.
 sva-y-ám, ref. prn. *self*, ii. 85, 14; *of*
their own accord, iv. 50, 8 [115 a].
 svar, n. *light*; *heaven*, ii. 85, 6; v. 83, 4.
 sva-ráj, m. *sovereign ruler*, x. 15, 14.
 sváru, m. *sacristial post*, iv. 51, 2.
 svar-vid, m. *finder of light*, viii. 48, 15.
 svá-vant, a. *bountiful*, i. 85, 10 [possess-
 ing property: svá, n.].
 svásar, f. *sister*, vii. 71, 1; x. 127, 3
 [Lat. *soror*, OS. *sestra*, Go. *swistar*,
 Eng. *sister*].
 sv-asti, f. n. *well-being*, i. 1, 9; 35, 1;
 ii. 83, 8; vii. 71, 6; 86, 8; x. 14, 11;
 inst. a. *svasti for welfare*, viii. 48, 3;
 48, 8.

pl. *blessings*, vii. 61, 7; 68, 6 [*sū well + asti being*].
svād-*śū*, a. *sweet*, viii. 48, 1 [Gk. *ψδύ-*, Lat. *suāvī-s*, Eng. *sweet*].
sv-ādhī, a. (Bv.) *stirring good thoughts*, viii. 48, 1.
sv-ābhū, a. *invigorating*, iv. 50, 10.
svāhā, i. *hail*, as a sacrificial call, x. 14, 8.
svīd, enc. emph. *pel.*, iv. 51, 6; x. 84, 10; 129, 5²; 185, 5; 168, 8.
Ha, enc. emph. *pel.*, i. 85, 7; vii. 86, 3; x. 14, 18; 90, 10. 16; 129, 2 [later form of gha].
ha-tvā, gd. *having slain*, ii. 12, 8 [*han strike*].
han *slay*, II. hānti, i. 85, 9; ii. 88, 15; smṛti, v. 88, 2², 9; I. jīghna *slay*, viii. 29, 4; pf. jāghāna, ii. 12, 10. 11; pe. hanyāte, iii. 59, 2; da. jīghāpsa, vii. 86, 4.
han-tī, m. *slayer*, ii. 12, 10.
hār-as, n. *wash*, viii. 48, 2 [*heat*; from hṛ *be hot*: Gk. *ἔρῶ* = 'summer'].
hār-i, m. *bay steed*, i. 35, 8 [Av. *zairi* = 'yellowish'; Lat. *helu-s*, Lith. *selis*, OG. *gēlo*].
hār-ita, a. *yellow*, vii. 103, 4. 6. 10 [Av. *zairita* = 'yellowish'].
hāry-aśva, a. (Bv.) *drawn by bay steeds*, viii. 48, 10.
hāv-a, m. *invocation*, x. 15, 1 [*hū call*].
havana-śrūt, a. (Tp.) *listening to invocations*, ii. 33, 15 [*havana* (from hū call) + śrūt-*t* *hearing* from śru *hear* with determinative t].
haviṛ-ād, a. (Tp.) *eating the oblation*, x. 15, 10 [*havis* + *ad*].
havis-pā, a. *drinking the oblation*, x. 15, 10 [*havis* + *pā*].
hav-is, n. *oblation*, ii. 88, 5; 85, 12; iii. 59, 5; iv. 50, 6; vi. 54, 4; viii. 48, 12. 13; x. 14, 1. 4. 13. 14; 15, 8. 11. 12; 90, 6³; 168, 4 [*hū sacrifice*].
hāv-i-man, n. *invocation*, ii. 88, 5 [*hū call*].
hav-yā, (gdv.) n. *what is to be offered, oblation*, iii. 59, 1; vii. 68, 5; 86, 2; x. 14, 15; 15, 4 [*hū sacrifice*].
havya-vāhana, m. *carrier of oblations*, v. 11, 4 [*vāhana* from vah *carry*].
havya-sūd, a. (Tp.) *sweetening the oblation*, iv. 50, 5 [*sūd* = *svād sweeten*].
hāsta, m. *hand*, ii. 38, 7; vi. 54, 10; viii. 29, 8-5.

hāsta-vant, a. *having hands*, x. 34, 9.

1. **hā** leave, III. P. jahāti.

āva-, ps. *hiyate*, *be left behind*, x. 34, 5.

2. **hā** go away, III. A. jihite.

āpa- depart, vii. 71, 1; 3. s. sb. a. ao.

hāstate, x. 127, 3.

ūd- spring up, v. 83, 4.

hi, cj. *for*, i. 85, 1; 154, 5; 160, 1; ii.

35, 1. 5. 9; iv. 51, 5; viii. 48, 6;

since. viii. 48, 9; x. 34, 11; *pray*, x.

14, 4.

hims, *injure*, VII. **hināsti** *injure*; iṣ ao.

inj, x. 15, 6 [probably a ds. of *han*

strike].

hi-tā, pp. *placed*, v. 11, 6 [later form of

dhita from *dhā* put; Gk. *θερό-ς set*].

hi-tvāya, gd. *leaving behind*, x. 14, 8

[1. **hā** leave].

himā, m. *winter*, ii. 33, 2 [Av. *sima*,

Osl. *sima* 'winter'; Gk. *θύς-χίμο-ς*

'subject to bad storms', 'horrid'].

hīraṇ-ya, n. *gold ornament*, ii. 33, 9.

hīraṇya-dā, a. (Tp.) *of gold*, ii.

35, 10.

hīraṇva-pāṇi, a. (Bv.) *golden-handed*, i.

85, 9.

hīraṇya-praṭga, a. (Bv.) *having a golden*

pole, i. 35, 5.

hīraṇyā-ya, a. *golden*, i. 35, 2; 35, 9;

ii. 35, 10; viii. 29, 1.

hīraṇya-rūpa, a. (Bv.) *having a golden*

form, ii. 35, 10.

hīraṇya-varṇa, a. (Bv.) *golden-coloured*,

ii. 35, 9-11.

hīraṇya-śamī, a. (Bv.) *having golden pins*,
i. 35, 4.

hīraṇya-saṃdrā, a. (Bv.) *having a golden*
aspect, ii. 35, 10.

hīraṇya-hasta, a. (Bv.) *golden-handed*, i.
35, 10.

hīraṇyākṣā, a. (Bv.) *golden-eyed*, i. 35, 8
[**ākṣā** = *akṣi eye*].

hiḍ *be angry*, I. **hēḍa**: pf. *jihīḥa*, x.
34, 2.

hi-nā, pp. *forsaken*, x. 34, 10 [**hā** leave].

hu *sacrifice, offer*, III. **juhōti**, iii. 59, 1;

x. 14, 13-15.

ā- *offer*, iii. 59, 5.

hū *call*, I. **hāvate**, ii. 12, 8. 9; 33, 5;

VI. **huvé**, vii. 61, 6; 71, 1; x.

14, 5.

hr *be angry*, IX. **hrhīte**, ii. 33, 15;

with (dat.), vii. 86, 3.

hṛd, n. *heart*, ii. 35, 2; v. 11, 5; vii.

86, 8; viii. 48, 4. 12; x. 129, 4 [Av.

zard].

hṛd-aya, n. *heart*, x. 34, 9.

he-ti, f. *dart*, ii. 33, 14 [**hi** *impel*].

he-tū, m. *cause*: ab. *hetōs for the sake*

of, x. 34, 2 [*impulse*: **hi** *impel*].

hó-tr, m. *invoker*, i. 1, 1. 5; v. 11, 9

[**hū** *call*].

hotrā-vid, a. (Tp.) *knowing oblations*, x.

15, 9 [**hó-trā**, Av. *sao-thrā*; cp. Gk.

χού-ρα 'pot'].

hvā *call*, IV. **hvāya**, i. 35, 14.

vī *call divergently*, ii. 12, 3.

GENERAL INDEX

The letters a, b, c, d following the references to hymns indicate the first, second, third, and fourth Pāda respectively of the stanza.

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